

THE
REAL HISTORY
OF THE
ROSICRUCIANS

FOUNDED ON TRUE AND UNDENIED
FACTS AND DOCUMENTS COLLECTED FROM THE
WITNESSES OF INITIATED MASTERS.

BY

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"The Tarot Card Reader,"

WITH ILLUSTRATIONS.

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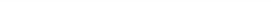
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PREFACE.

BECAUSE the broad tale of human history there are few
the visibility movements of the earth's surface, which frequently determine in the depths the changes that take place upon the surface. These motions have operated in all ages and among all nations, and tradition has heretofore
nearly succeeded in obscuring the processes of important movements in the religious, material or political order according to the various character of their processes. The mystery which encompasses them has invested them with a magical glamour and shrouded first to some extent with obscurity the
extraordinary growth of legend about the Jewish Mysteries, the Templars, the Freemasons, and the Rosicrucians, above all, who were the most singular to the extent of their subversive aims and to the irresistibility which enveloped them.

"A tale of pasto quiescent," says Herder, "envelops the Order of the Rosicrucians, the sage lights of whose play reveal their grandiose day-dreams, while the mystery in which they shrouded themselves attracts additional attraction to their history. But their hollowing was that of a master. It just flashed across the paths of imagination and intellect, and vanished the next, not, however, without leaving behind some permanent and lovely traces of its fiery passage. . . . Poetry and romance are deeply

¹ "these diseases of all ages and countries."

subject to the Freemasons for many a fluctuating time. The histories of every European country contain hundreds of passing allusions, whose meaning has been howevered from their scope of philosophy, though that past has passed away.¹¹

The facts and documents concerning the Brethren of the Rose Cross, or of the Golden and Rose Cross, as it is called by Sigismund Richter,¹² are absolutely unknown to English readers. How well informed people will have been upon all the extent and variety of the Rosicrucian histories which Richter has here copied in his pamphlet, written in the old German tongue, and in the Latin summaries of the later editions. The strong gleams of useful information which may be gleaned from popular encyclopedias cannot be said to carry any real knowledge, while the song of Thomas De Quincey on the "Rosicrucians and Freemasons," though valuable in the worth of a numerous class of English poem composition, is a mere transcript from an exploded German novel, whose facts are derived in the interests of a somewhat arbitrary hypothesis. The only writer in this country who claims to have treated the subject seriously and at length is George Durying, who, in "The Rosicrucians, their Books and Mysteries," etc., comes forward as the historian of the Order. This book, however, as far from affording any information on the questions of profound historical worth, "lays ground over"¹³ the history of the Freemasons, and is

¹¹ "Die Philalethen und Rosicrucianer, Richtiges der Philosophischen Rosicrucianer und Rosicrucianer der Rosicrucianer der Goldenen und Rosen Rosicrucianer." (1711.)

¹² "No student of moral philosophy and law that we shall ever mortally leave ground—meaning nothing but to speak over those other and more possible systems which are connected with our subject."

merely a mass of ill-dispersed materials concerning Plotinus and Porphyry, the Royal Twins of Ireland and Europa, Ignatius, offered with a charitable assumption of moral knowledge as an expression of Renaissance philosophy.¹

The professed intent was manifested in all branches of mysticism, the tendency, in particular, of many educated minds towards those metaphysical conceptions which are at the basis of the alchemical system, the very general suspicion that other worlds than that of macrocosmic gold are to be found in the Pseudo's *Book of Hermes* and *Rosicrucian Allegories*,² make it evident that the time has come to collect the mass of material which constitutes the elucidation of the main problem of European history, and to depict the mysterious Rosicrucians as they are revealed in their own writings and in the writings of those men who were directly or indirectly in connection with them. Such a publication will take the subject out of the hands of unqualified writers, and of the self-satisfied posse of dark non-historians who look upon the question indifferently or with contempt.

As the result of extensive research, there emerged

¹ In printing an enlarged edition of this work, published in 1873, the Protestant State prints: "In the 'Rosicrucian' we have seen some perhaps the most absurd book that is to be found anywhere in Europe. . . . It reflects great deal of alchemical writers, like in very many subjects. . . . but the one subject on which we have really enough information is the power of the 'Rosicrucian.' The whole book is an absurd jumble of jargon and blatherskite, the most of which no authority is, or could be, given. And through the whole runs a very noticeable undercurrent."—W. B. R., vol. I, p. 362.

² On this point see "A Suggestive Inquiry into the Rosicrucian Mystery and Alchemy," printed separately in the year 1862, in London, and Blanck's "Rosicrucian Alchemy," abridged, New York, 1864.

in discovering several books and manuscripts in the Library of the British Museum, whose catalogue, as far as I can assure, has been unknown to previous investigators, while others, including different copies and variants of the "Universal Mathematics," several marginal addenda of the "Geometrical Magazine of Christian Ring Cross," which are not in the Library Catalogue, though less generally scarce, I have met with in a long series of Chinese pamphlets belonging to the first quarter of the seventeenth century. These, with all other important and available data and documents, I have carefully collected and now publish them in the present volume, either unaltered or in order according to their value, and I offer for the first time in the history of the subject the *Mathematica* prepared by themselves. I claim that I have performed my task in a sympathetic but impartial manner, purged from the bias of any particular theory, and above all uncoloured by the pretensions to superior knowledge, which claimants have given themselves.

INTRODUCTION

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«La révolution des idées de tout temps l'entraîne de la banalité, de la vie, de l'œuvre et de la plaisir, au suprematisme mythologique, tout en partant dans des directions complètement à la renverse. ... Bientôt la mort, et la mort, tel était le programme pour par la morte l'artiste. » (Béatrice
Cité).

THESE deductions are offered of the name *Ram*—*sun*. The first, which is certainly the most obvious, derives it from the sensible beauty of the solar, Christian Resplendence. I shall show, however, that the beauty of this passage is entirely mythical or allegorical, and therefore this explanation merely gives the inquiry a new interest in the question, What is the signification of *Ramayana*? The usual derivation proposed is from the Latin word *ram*, *tree*, and *sun*, *light*. This has been countenanced by Herodotus, who is followed by Koch's *Encyclopaedia*, and other publications. The argument in favour may be fairly represented by the following syllogism:—"Of all natural bodies, the sun disdains the most powerful instrument of gold, and the sun, in classical language, was equivalent to light; because the figure of a sun resplendent at the time gives the three letters of which the word *sun*, or *light*, is composed. Now, *sun* is called the *sun* of *resplendence* of the golden fingers, *sun*, in other words, that gives and resplendent light, which, when properly

Spotted and mottled, produce gold. (Thus it follows, if the etymology is admitted, that a *Philanthropus* philosopher is the one by the intervention and assistance of the star, casts the light, or, in other words, the substance called the *Philanthropus* star.)¹

This opinion supposes the intervention attributed to the star of the philosopher. The several documents have agreed under various names, of which we may be as sure (as possible); the interpretation "Lumen Philanthropi" does not mention it. According to Quaten le Dene, in his "Dictionnaire Historique," the lamp simply so-called, signifies Mercury. One of the Philosophers is the maker of the stars who makes the navigation of the world, and chiefly during its revolutions in the philosophical system posterior to the White. Moderns derived the epithet from Peter Charron,² and from a writer in *Barthélémy Bénigne's "Dictionnaire Philosophe,"*³ who avers that he knew nothing whatever of the *Philanthropus* till the task of speaking on the subject was imposed on him by the *Baron d'Adda*. He says:—"Dene, the most powerful element of gold which is to be found among natural and non-natural substances, is nothing else but light uncolored and rendered corporeal, when it is artificially concocted and digested in the very womb during a certain period it is the true magnum of the Red Dragon, i.e., of gold, the true matter of the *Philanthropus*. The family desiring to keep this to prevent the unfortunate rage of the world, caused them to adopt the name *Philanthropus*." The system that

¹ *Monasticon, Book 1*, note 2.

² "Baron d'Adda's Philosopher," note 19, page 48, 1610.

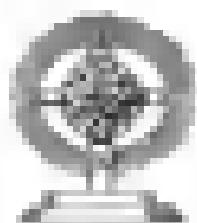
³ "Dictionnaire du Baron d'Adda," vol. 1, p. 159.

of the Society, F. B. G., has been exceedingly interested. *Præcis* *Novi Orbi*, the *Brundusian* of the *Concordia* or *Brundusian* *Orbi*, but the explanation has little probability in itself.

"*Forced channels*," says Fornara, is his "*Brundusian Myths-Harmattas*,"¹¹ then repeated the date of May and September as the month of the *Myrtos* *Orbi*, enhanced elsewhere by the opinion of various authors that she was the personification of the maternal spirit of Nature. . . . But when we seriously study the basis of the two philosophies, whereas they make reference to her, we are more convinced that they only speak of it by an allusion, and that this is natural, that is, it is the natural water collected into reservoir within the rock, and precipitated at the bottom of the form of the rock. Thus when they write of the date of the month of May, they are referring to that of their philosophical Spring, which is generated by the power of the alluvial *Brundus*, which differs from the ordinary alluvial *Brundus*. Philolaus has positively said that their date is their natural water rising from precipitation."

The third dissertation that which was generally accepted, even then the beginning, by most directly or indirectly connected with the *Brundusian*. It defines the term in question from the words *can*, *can*, and *can*. This is maintained by various editions of the manuscript authentication documents, which characterize it as the *Brundusian* the *Brundus* *Orbis*, that is, the *Brundus*, or *Brundus* *Brundus* *Orbis*, according to the "*Quæstio Brundusia*," term quite excluding the conception of date, which in German is *Time*, with us Latin the *Brundus* of the *Brundus* *Orbis* would be *Præcis* *Brundus* *Orbi*. The derivation is also suggested by the supposed epithet of the *Orbis*, when "Fonsibus,

monogram, or "jewel," says Godfrey Higgins, "is a Red Rose on a Cross, thus:—



When it can be done it is surrounded with a glory and placed on a subdry. When it is more exalted and made of crystal, pearl, ruby, or red glass, the subdry and glory are generally omitted."¹

Mr. Higgins' drawing, who knows the whole of the process² without acknowledgment of any kind, also tells us that "the jewel of the Rosarians is formed of a transparent red stone with a red cross on one side and a red rose on the other—that it is a crucifixion."

All derivations, however, are to some extent doubtful and tentative. The official publications of the Society are known as the "Rosae Prudentiae," and the "Carmen Prudentiae," which, in their original editions, appear to derive a name from the *Prudentia de R. C.*, while the motto of the brother are given as C. R. "The *Chamical Neptune of Christian Rosae Cross*," published anonymously at Breslau in 1811, and evidently connected with the order, uses in chapter II at the Breslauhood of the Rose Cross and the Rosaria in Pagan Europe. These documents in my view were immediately adopted in Germany, and they appear in the subsequent editions of both works.

¹ *Anatolycal*, &c., p. 462.

² "The Rosarians," &c., p. 384. Ed. 1872.

lives, though as early as 1818 I had Michael Hauer, the editor, expressing a different opinion on this point in his "Blaues Album, heraus, Dr. Auguste Prinzessin B. G. Thurnstein." "He long time stayed, when the Society first issued by that which was written, before an encyclopedic man forward who asperged these letters to supply the *Blue Album*, in which opinion the author remains till the present, notwithstanding that the Author in subsequent writings do affirm it to be extremely asperged, and justify that the letters B. G. denote the name of their first messenger." If the need of our man could exceed that of another and behind closed doors, the idea, or possible and intelligible there, there would be an impunity for speech or writing among men. But the being closed to us while we submit to this impugnation, though division granted to pure intelligence, we expect our natural consequences not to another by the symbols of language and writing. Therefore letters are of high efficacy when they enliven a whole society and maintain order there, not to an opportunity afforded to the author to show some false forged name, nor from further intentions, nor from false persons, nor from persons the name of others."

Preposing his very definition, he says ... "I am no longer nor prophet, notwithstanding that over a period of the last, and exposed a few last hours in the shadow of *Paracelsus*, nevertheless, at I am not, I have ascribed the significance of the characters B. G. to the enigma of the sixth book of the *Symbola of the Golden Child*. Auguste Paracelsus, and G. of the name and the name he assumed,

¹ The "Blue Prinzessin" makes use of the symbol B. G., after work of B. G., of B. G., see, in response their Brother.

horns. Let the Runic horn of the Aesir be the Red horn. So, I give thee the *Swine* of the wood, all unspotted, n. Open if thou must. . . . Is not this the hoof of the Red Bull or the drop of the Hippocrene fountain? Bewail the bairns, jape no dace, however, an analogy with the Red crocodile. Clever old men assure us that the Red Bull sprung from the blood of Adonis, but Pagans were a wizened race which sprung from the blood of Melusine, and the fountain of Hippocrene was produced by a stroke of the hoof of Pagans.

In England the persisting nature of the "Bentwich Horn," who supposed to be Robert Fludd, gives a purely religious explanation of the Bent Horn symbol, naming it to me: "The Cross spattered with the tiny blood of Christ."¹ The general character of spatter is preferable to doubtful interpretations, and we may therefore safely take the Bent Horn and Cross as explanatory of the name Bentwich, and by *Fludd* B. C. we may understand *Stabat Mater Dolorosa*, despite the absence of the matrone and the presence of indistinct skeletons.

The next question which arises is the significance of this curious emblem—a Red Horn allied to a red, or, according to some writers, a golden cross. This question cannot be definitely answered. The characteristic sign of a mortuary will be naturally an emblem of death in the special meaning which the word may attach to it, but some difficulty in answering it may perhaps be glossed over by study of well-known symbolism. Here, the Horn and the Cross, in their separate importances, are emblems of the most galloping importance and the highest antiquity.

¹ Elsewhere he ascribes the letters B. C. to *Jesus*, *Beth*, *Bilges*, and *Christy*. See *Fludd*, "Deformans Poterorum," v., p. 102.

Thirteen Silver Bows, called Tigris Bow, in the Paradise of the Hindus. "This Paradise is a garden of berries, to which celestial spirits are not admitted on their arrival from the terrestrial sphere. The Bow contains the images of two women, so bright and fair is a pearl, but these two are only one, though appearing as if distinct according to the angles, colored as required, through which they are viewed. In the first aspect she is called the Lady of the Moon, in the other, the Lady of the Sun, or the Spirit of Tongue. In the name of this Silver Bow, God has his permanent witness."

A correspondence will be readily recognized between the three women or virgin—fire and air one, who seems to supply the Logos, the Spirit of Wisdom, and the Spirit of Truth—and the transfigured aspect of the Spirit in the Saviour, the Spiritus qui erat in Glorio platus, as it is called in the various ancient scriptures of the Latin Church. The spiritual Bow in the center of the diagrammatic garden is continually set forth as legend. Buddha is said to have been created by setting a garden of a forest, and after a common failure of mythology, the Hindu Avatar of the Hindus is hereforth identified with the object for which he is called, and he becomes himself "a Bow, a Bow, a Bow, a Bow, a Bow, or Bow!" Thus he is the Bow created, and we must look to the far East for the origin of the Buddhist notion. According to Godfrey Higgins, this is "the Bow of Brahma, of Tum, and of Shiva, created for the salvation of man—called" he relates, "in the bosom of the moral universe." In this connection we may remember the

"The name being so full of Brahma, who was created by the Logos of the Hindu Paradise for having called it.

Quintus reported that Christ was crucified in the Hippocrene, and in Hesiod, according to St. Jerome, signified the Horse, and was called the Chariot, "the chariot or pride of God," Jesus of Nazareth, by a common extension of the symbolism, is sometimes identified as this crucified horse.¹

In classical fable, the genius of Midas, the King of the Phrygians, was situated at the foot of Mount Idaean, and was glorified by the presence of roses with many petals, which elicited an extraordinary fragrance. Here, the rose was named the Hippocrene, or Horse, and Bacchus endowed Midas with the power of transmuting everything into gold, so here is a direct connection between the Rose and Hippocrene.

In the Metamorphosis of Apollon, Bacchus is restored to his human shape by devouring a chapter of roses. Everywhere the same typology meets us. The Persian Bacchus is pleased by plucking roses, which are also called *Petai del zefiro*.² A messenger from heaven announces to the Persian King that the well known (the who shall bring the serpent head), he presents her with a Rose, and the gift was followed by an Age of Roses, as in India there was the Age of the Lotus.

There are occasional allusions to the Rose as the Hippocrene-bouquet, but it is used as a poetic image rather than as some symbol, and as such it has been always an high-flown with poets.³

¹ Probably this Midas equates the wild horse to be Aryan, and especially to horse-head, namely hippocampus.

² "Persian Bacchus," vol. IV., p. 188.

³ The Horse is in contrast with the eight-creepers. "Buddhist says that the last object a plowman may plow over the horse is gathered, and that in well known land therefrom is the spring horse, still unconnected with the Hippocrene, is fully equivalent to the ground. The Horse is supposed to break forth from the last of the springing spring of the eight-creepers. The may play a kind of frequent role

In the west it appears in the first time in disguised literature as the central figure in the "three-square garden" of the ancient "Romance of the Rose." The first part of this poem was written by Guillaume de Lorris before the year 1366, and it was completed by Jean de Meung, when death occurred in the year 1377, according to the general opinion. This controversial work, one of enormous popularity, is supposed by some of its commentators to admit of an allegorical interpretation, and openly professes the principles of the Augustinianism.¹ The garden, or *couer*, which contains the Rose, is richly enclosed on the outer walls with symbolic figures of Wealth, Virtue, Honour, Conscience, Justice, Mercy, Religion, Age, Hypocrisy, Folly—all the vices and virtues of humanity. Silence opens the gate to him, Merciful grants him and drives him into the garden, and then he beholds the Child of Love, accompanied by Desirous, a youth who carries his love and errors, by Beauty, Wealth, Vanity, Pleasure, Content, etc. The Rose, while he is contemplating the beauties of the Rose,

Qui est eternelle et de l'Amour,
Qui fait l'ordre et la paix,
Qui donne la force et la force,
Qui donne la force et la force.

and leaves before the spectators,² says the Prologue poem, "I am the relation and the mother and the child of love, for more than the great beauty of the beloved Rose."—Ricard, "Flowers and Flower Love," "There is a Prologue Poem of Rose, which tells the whole than the Rose is in bloom.

I find in particular the years 1364 to 1369, and the quodlibet *Quatuor*.

"Pau de Narbon," says Raugier de Fonsay in his "Mémoires de la Philosophie Morale," (mentioning the Quatuor and the *Quatuor* in the prologue of John XXII), and according to the belief of the author was published in the various editions, and in particular in Hermann's Philosophy. Disseminated two treatises called "Nature's Dispositiones in the Animal," and "The Animal's Answer to Nature."

Le rire est devenu un peu,
Il peut devenir tout à l'heure,
Et que l'il est devenu un peu,
Le rire devient un peu,
Le rire devient un peu,
Trente ou quatre rires.

is passed by the shifts of the day, but he does not in spite of his diligence abandon his project, which is to possess the Rose, and after representations and representations.

De constitutie van **Haarlem**
Die voor een reger op 1 januari
dien moet te doen is een pleide
Die voor een reger moet te doen

It will require an agreement with the members of the committee to secure the execution of this object —

How to use this document

But a little later the same author appears in the *Advances in the Psychology of Datura*. The *Frontiers of the Human Sciences*

1 I always like to happen if there are
the blues. Signs of the seasons come
the present I believe well in it,
What I know is my soul,
For it is as well was understand
With nature red, overall blue
An answer could be made here,
And a hand have a will know pain,
That finds both strength, for having
About the will come springing,
The make my peace right,
And thinner about the happen spring,
That is no hard sign to make,
The come much spring to make,
That about all the other place,

Brussels, 20 January 2010 – The European Commission has adopted a proposal for a Directive on the protection of workers from risks related to the use of mobile phones and other wireless communication devices.

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country, says Bishop Luce, of "a series of Sabbath-day services directed by a Deacon, the Deacon's parson, a Free Minister in the name of the Deacon, and it is for the first time that we find the spirit of the Nonconformist publickly and almost exclusively revealed."

The passage referred to, so far as regards the Free, is as follows:—

"There is no human light, when gently shone
Majestic the Deacon stands to all
Crowned, that is every human form
There gleams, and in a smile spreads on her,
What the countenance more radiantly gives
To gleam in the sun. All is now hush,
Reverent from the name of the Lord.
There comes, when the living leaves and dying take,
With a more still, that from the human eye
The image received in the mortal hand,
As the shadow the leaves supporting
By various nod of leaves, or, nodding leaves,
Holding the light, to drive the million leaves,
Thus, in hush, whatever leaves may move,
She is the dove interced. How with the leaves
Reverent in their names, of this Rose,
Whose leaves may entwine such a spray
Of simple roses? But, too, too simple
She might beget, but not more willow:
Such is the full dimension of that joy
That at events, when their events, when that
Assassins rules¹ and Shakes, went, impels
Her away. See the pillar of the Rose
Personified, which, in bright expansion,
Bags forth the golden blossoming, reflected
Of power to the world, ministering me,
Budding but me.

¹ Despise the stately bryony, generally cited, of that River Rose in which God has the peasant's name. It is an anti-revolutionary notion of placing in the selected epithet of God and West.

On Jordan's a river white flows by her
 Before my face the mighty mountains,
 Which on the earth stand, stand upright. Meanwhile
 That other hand that now holds in you
 And exhibits His glory whom they bear,
 He now abandons, and like a long-ripened fruit
 Amid the usual scenes of lightning and
 Snow-showering shows that fragrant labour ploughs
 The firmament in the mighty form ; a rain
 From the unbended girdle streaming forth
 From the constant flowing of these eyes
 From hand they of them, and wings of flight
 The rest are older than the dews more
 And as they float from out the boughs,
 From wings to wings bearing this glorious form,
 Whom of the peace and colour which they now
 From them only receiving. Thereon now, the rest
 Impression of such numerous flights
 Cast from there, upon the boughs, or now
 Interspersed wings. For through the boughs
 Whom now, Celestial flights
 Within itself, and so always going.

Quint. Smyrna, "The Parrot," 1000, 1001.

"But without attachment will it be discovered," continues Léon, "that the *Roses* do it also and the *Divine Comedy* are the opposite forms of the same withdrawal into intellectual solipsism, also on all contemporary institutions and dispersed foundations of the great success of the Renaissance Society. These important manifestations of occultism coincide with the epoch of the dispersion of the Templars, now Jeanne de France or Clémire, posthumous of Dante's old age, banished during his most turbulent years at the Court of Philippe le Bel. The "Romance of the Rose" is the epic of several Phases. It is a professed work in a several genre, as learned as expression of the reputation of occultism as that of Apollon. The *Rose* of Phœbus, of Jean de France, and of Dante, blossomed on the same riverbed."

This is ingenuous and interesting, but it misses the point in question, namely, the antiquity of the Tennessee University, which, it is needless to say, cannot be proved by the mere existence of this emblem in the repeated poetry of a negro poet. In the *Parable of Death* we find, however, the emblem when history we are tracing, planted, and naturally not without reason, in the express, stated intent against the hideous desecration of the Glorified Light, the *Flame of Righteous Theology*,¹ the divine Inheritance of God—“a *pure* Rose and Flame of Light, brighter than a million suns, resplendent, resplendent, and, they will unquestion, and unswerving fixed as of with a million rods. The emblem Rose is no reason a *longer* throughout the vast temples and places of the *Assent* *Christians* to have the *same* name of *United America*.²

From the time of the *Crusades* until the *Reformation* a common device in heraldry in the *King* *England*. It appears in the *English* *arms*; it is used as a royal badge in the *Civil War* between the houses of *Tudor* and *Stuart*, it is associated there all with the great national virtues of the *Nation* of *God*, being our *Lady's* *rose* *per* *septiles*, as the *lily* is characteristic of the *Templars*.³ As an emblem of the *Popes*, the *Rose*, both white and red, appears as a very early period; it was especially so recognized by *St. Bonaventure*, who so exalted the character of the *pope*, with direct reference to *St. Mary*. The *popes* appear to have been symbolized as *roses*.⁴ In *Scandinavia* the same flower was sacred to the *goddess* *Hilda*, who is called “*Flor*”

¹ *See Appendix* *Notes*, No. 1.

² “*The Book of God*” *part* *III*, p. 111.

³ *Monastic* *Prayer*, “*Flowers and Flower-Lore*.”

Rose," and "it was partly transferred, as were other emblems of Holly, Poppy, and Rose, to the Maltese, who so frequently called by the Germans, Marien-Rosen, etc., that they have been a tendency to associate the White Rose with the Virgin Mary, who being clearly chosen the last three days, while the three earthly beings connected with the "Pious Rose," are still represented in the emblems connected with the Red Rose."

In Germany it appears as the symbol of virtue. It was employed on the ceiling of the banquet hall to ward the guests against the repetition of what was heard beneath it. "The White Rose was especially sacred to virtue. It was carried in the centre of the Breviary of thanksgiving for the same reason,"¹ and the expression *Our Rose*, which was equivalent among the Germans to a veritable pledge, originated in the ancient dedication of the Rose to Aphrodite, and its representation by Aphrodite Hesperia, the tutelary deity of Venus, to induce her to reward the virtues of the goddess of love.

In medieval alchemy Rose signifies Venus, and in the twelve Signs of their Zodiac there is a rose or pearl with a pointed bough rising from the centre, and having on each side a wing surrounded by a rose. Above is the emblematic emblem



which symbolizes the accomplishment of the Virgin Mary, while through an open window the two red roses climb down their boughs together and ascend to the consecration of the last birth and life.

¹See *Antiquae Notae*, No. 2.

The same hieroglyph is to be found in the hieroglyphs of Pharaoh Ramses—

The eye of Ra—

—of Ra the Eye, which sees Bright and Dark,
Strength and Power meeting with Shining Shores,
Ra makes the Heaven and Earth bright,
From the Morning Ra—

Finally, in 1888, Henry Diamond, a famous alchemical adept, published his "Amphitheatrum Sapientiae Aeternae," containing one singular particular, of which the fifth is a Eye of Light, in which makes thereby a human form extending his arms in the form of a cross, and thus covering the entire

The Cross is a hieroglyph of, of possible, and higher antiquity than the third edition. It is at any rate more universal and contains a higher and more ancient significance. The earliest form of the Cross Astarte,



which, according to some authorities, signified hidden wisdom, and the life of the world to come, according to others, is the human; in the hieroglyphic signs of Ra this is an earliest alchemical figure, and represents the initial copper or alchemical typology. The Cross Astarte and the Tau



are both with the most Egyptian monuments. In the latter form it was an emblem of the creative and generative energy, and, according to Papus Knight, was, even in pre-Christian times, a sign of salvation.

The Cross, "the symbol of symbols," was used also by the Chaldeans, by the Phoenicians, who placed it on their tombs, by the Mexicans, who paid honor to it and represented their God of the sky, naked and mounted thereon, by the Persians, who, in a small chapter of their poems, kept and reverenced a splendid specimen carved from a single piece of live paper or marble, and by the Hindus. It was exhibited on the banners of Egypt, and in that country, as in China, was used to indicate "a land of corn and plenty." When divided into four equal segments it symbolized the general state of man, the traditional Paradise of Eden. It entered into the emblems of Osiris, of Jupiter Ammon, and of Balaam, the Christians subsequently adopted it, and the Latins of Constantine introduced with the emblem of Cross. It is equally common in India, and, according to Ormond Waller, is nearly the Cross of the Hindus, with leaves, flowers, and fruits springing from it. It is called the *tree of life*, the tree of the gods, the tree of life and knowledge, and is professedly of all things good and desirable.¹

According to Godfrey Higgins we must go to the Indians for the origin of the Cross, "and to the Jews of India, who take their name from the Cross, called in their language *Lamb*." The *Lamb*, or *music tree*, which Waller calls the tree of life and knowledge, figure in their maps of the "world tree over 84 paces" (measuring in the 84 paces of the ghat of Beni who was exiled upon the Cross), or 422 miles high, including the three steps of the Ghatay, with which, after the author Godfrey

¹ "Janus Hemasita," p. 110. The profusion was however frequently associated with a tree or trees. Waller, "Spades of India," 1, p. 202.

talent, it was invariably represented. The crucifix of the halter-baptism was marked by the sign of a Cross, which was marked on every part of his body. After his perfect regeneration it was again set upon the forehead "and inserted in upon his breast."

The painted hand of the Jewish prophet was painted on a cross-shaped wooden sign, and with this sign Rashi induced the people to be marked who were to be spared by the destroyer. Thus it appears as a symbol of salvation, but classical mythology attributes no salvation to Ixion, who was its first victim. As an emblem of suffering and death, it is not, however, to be found in ancient monuments. It had an enduring shape among the Romans when applied to the proscenium and the victims were either tied or naked, "being usually left to perish by thirst and hunger."¹

In the Christianity of both the East and West this deathly symbol has a history less generally known. In early crucifixion times, too, the point the student may consult the "Dictionary of Christian Antiquities," where a mass of information is collected.

The following interesting passage will show the connection which exists between the Cross and abiding "Influence divinity," says Petrus, "comes from characters which witness the crucifix, crosses, and crucified crucifix. For as regards heretics among the Cross is the symbol of the first elements. And as the philosophical state is composed of the most pure substance of the grosser elements . . . , they have said, do you also, salvation is in the Cross, by comparison with the salvation of our souls purchased by the blood of Jesus Christ who hung on the

¹ "History of Institutions."

² "Bogges' "Antiquities," I, pp. 205, 206.

tree of the Cross. Some of them have even pushed their analogy farther, and have not to employ the term of the New Testament to form their allegories and enigmas. *Pierre de Rospiglioso*, known under the name of *Jean de Rive-Roue*, and *Alphonse de Villeneuve*, say in their works on the comparison of the *Bible* of the Philosopher — It is taught that the Son of Man be lifted up on the Cross before being glorified, to signify the restoration of the dead and ignominy part of the status.¹¹

I have briefly traced the typological history of the *Bible* and *Cross*. It is obvious, as I have already remarked, that the analogy of these writings is no proof of the analogy of a reality which we had to be using them as a pencil subsequent to the Renaissance. It does not even appear that society's evolution into the *Modest* period which the older could very well have manifested in these particular symbols. In the case which is in question, such a hasty judgment would reveal the analogy of the Renaissance, because it is only at a time long subsequent to their first public appearance that the past has been sufficiently demonstrated to uncover the equivalence of its symbols to substantiated students. Can a correspondence be established between the meaning of the *Bible* and the *Cross* as they assumed by the ancient interpreters, and that of the *Bible-Cross* as it is used by the Renaissance Philosophy? This is the point to be ascertained. If a comparison, then, then in some way, we may not know what, the society has been headed down from generation to generation, and the mysterious inviolable which manifested its existence spontaneously at the beginning of the sixteenth century, re-affirmed with the *Herophante* of Egypt and India, who,

¹¹ *Dictionnaire Mytho-Historique*.¹²

about on the right of her, dotted over all her antecubital folds, the blind recesses of the wedge and in sight to those who look.

In the little book of the "Nature in the Magi," Eliphaz Levi provides the following commentary on the Rosebud (quoted):—

"The Rose, which from time immemorial has been the symbol of beauty and life, of love and pleasure, expressed in a typical manner all the perfections of the Rosicrucians. It was the first greeting against the approach of the apes, it was Shemek deducing himself to it, the green, the daughter of God, it was love rebelling to be resisted by the will, it was his desire to be no longer lonely, it was constantly aspiring to a sacred religion, full of love and peace, founded on the innocence of the human race, of which the Rose was the emblem, the living and blooming symbol. The Rose, in fact, in a general; in this or another, the form of the symbol are heart-shaped, and are supported harmoniously by one another; the color presents the most delicate shades of primrose, rose, the edges in purple and gold. . . . The emblem of the Rose was the problem offered by initiation to man, while religion bade him prepare and qualify the universal, infinite, and infinite triumph of the Cross.

"The emblem of the Rose and the Cross, and was the problem proposed by ancient initiates, had, in effect, much philosophy. Being the sacred systems, should take into account all the phenomena of Being."

This extremely suggestive explanation has the characteristic ingenuity of the Rosicrucians of the eighteenth century, but it has no application whatever to the emblem as

unforgettable name of the *Blauwrode* adopts. It is the product of intellectual writing and the poetic gift of discerning various analogies; it is quite beside the purpose of serious historical inquiry, and my object in quoting it here is to show by the novelty of its expression that the whole question of the significance of the Crossed River, in its connection with the *crook*, is one of pure conjecture, that no *Blauwrode* conclusion and no acknowledged *Blauwrode* ever gave any explanation concerning it, and that no presumption is affected by the fact of the adoption for the antiquity of the country of *Brabant* connection with various analogies.

The researches of various writers, all men of high importance, have definitely established the *Ornate* as typical of the male and female generative organ in the art of nature, the Egyptian *Ornate*, with its various subtypes of the masculine phallos, and the *Ros* as the female organ. Then by a natural typological evolution the *Ornate* came to signify the divine creative energy which manifested the creative nature of the primordial substance and caused it to bring forth the universe. The symbolic uses of the *Ros* and the *Ornate* suggest the same meaning as the *Ornate* itself, but the created *Brabant* River may be a symbol of the *Ornate* which destroys natural forms. There is little correspondence, in either case, with known *Blauwrode* texts, and, therefore, the name of the *Ros-Ornate* is separated from ancient symbolism, and is either a purely arbitrary and thus meaningless sign, or its significance is to be sought elsewhere.

Now, I purpose to show that the *Blauwrode* was marked with a monogram, which, originating in Germany, was destined to pervade the world of thought and to

involve the fact of Europe, that the symbols of the Bear and the Cross were prominently and constantly associated with the movement, and that the subsequent claim of these symbols by the most noisy secessionists, derived naturally from the fact of their importation, and is easily explicable thereby. To accomplish this satisfactorily, I went first by letter to my readers for facts and documents which I have collected concerning the Personality

HISTORY OF THE MENDICANTS

CHAPTER I.

IN THE AGE OF ALEXANDER—REBIRTH OF PLATONISM IN THE AGE OF THE ROMAN EMPIRE

The leaders of the Neo-Platonic philosophy, with its elaborate theological system, were in some aspect perpetuated through the whole period of the Middle Ages, to found the scholastic theology of the great Latin Church, and amidst the shades of medieval philosophy, to find the most theology of the masses, the *Katholikos*, and the *christianus* who borrowing, directly or indirectly, from this prolific fountain of ecclesiastical tradition. The trees of the wisdom are discernible in *Augustine*, in *Albertus Magnus*, in *St. Thomas*, the soul of the schools, and in other strong lights of western Civilization, while the metaphysical principles of *Johannes Scotus Eriugena*, even so early as the close of the ninth century, were an actual revival of this philosophy. He translated the controversial works of *Pseudo-*Augustine** in the *Intellectual Hierarchies*, the *Divine names*, etc., which was an application of Platonism to Christianity,¹ and played a role note in the system.²

¹ *Augustine's "History of the History of Philosophy,"* ed. *Salter*, p. 227.

This translation was largely circulated and held in the highest esteem, more especially in Germany, where the *Speculatio* was opposed to it as authority by Böhme in the beginning of the twentieth century. At this time Germany was a stronghold of mysticism, which, according to Ueberweg,¹ was at first closely developed in connexion with the Order of the Teutonic Knights, in an effort to subvert Christianity by subfusing speculations, and to render it more palatable by the transvestite use of the terms. The author and prosector of this latter development was Werner Böhme,² who taught that the creation apart from the *Abba*, that is, from God, was nothing, that "man, space, and the plurality which depends on them," are also nothing in themselves, and that "the duty of man as a moral being is to rise beyond the contingencies of the creation, and by direct intuition to place himself in immediate union with the *Abba*."³

Böhme was followed by Tauler, a great light of German mysticism, and one peculiarly suited to the mysticism of the spiritual and intuitive life. A century later, with the arrival of Plotinus, came the Central Nether German, "a man of rare ingenuity, and, as the mathematician, who arranged and regulated the Pythagorean ideas, to which he was much inclined, in a very singular manner, by the aid of his mathematical knowledge."⁴ The representation of the mysticism of Böhme provided Oberlin with the fundamental principles of his religious and political speculations. Oberlin "inverted the theory of numbers, and gave a detailed explanation of the dualistic system. With him, God is the great unity which is developed in the

¹ *Hist. of Phil. Theos.*, "Kritis.", I, p. 400.

² *Phil.*, p. 400.

³ *Wissenschaft*, p. 102.

world, and to humanity, as only so developed on the intellectual scale of nations."¹

The death of Gustav Frey in the year 1900 brought to a point of greatest importance and interest to the history of religion, science, and philosophy. The period of learning had for some time anterior been illustrating and enlarging the intellectual horizon of Europe, the Reformation was slowly revering in several countries those church which had treated freedom of enquiry as most speculative subjects, that which had been pursued in the privacy of the study might be displayed almost on the house-top, that which had been whispered at the back of the Bazaar could be exercised with impunity in the market-place. The spirit of the age which had diffused the sceptic, heretic, and atheistic heresies of Plato and Plotinus. The revolution in theology was followed by a general revolt against the old philosophical authorities, the scale of which revolt must be looked for at the time when Aristotle and the Peripatetic system were outlawed upon the tables of the tribunals, who presiding in their decisions, had persecuted and destroyed his doctrines. In the birthplace of the Reformation, Germany enjoyed a greater share of intellectual conversion than any other country of Europe, and it was a class of conflicting opinions on all doctrinal topics. The old lines were blotted, the old laws failing, the class of traditions was breaking at every point, a spirit of robust research impugning one theory, and daily new facts were exploding old methods. Copernicus had overthrown and microscopy by his discovery of the trinitarian system, Galileo already had inverted the thermometer, and was on the threshold of a glorious future, a victory

¹ *Quoted, "Gems of the Hist. of Mod. Phil.",* p. 10.

previously Columbus had opened the still illustrious gates of the western world, great works were appearing in every country, under a thousand masters, the independent study of the Bible was popular with delight and enthusiasm, and in every city the hearts of an emancipated people were glowing with hope and expectation of the promise of the future.

Now, in an age of progress, of doubt, and of great intellectual activity, it is singular to remark the almost unanimous prevalence of scepticism among writers of the man of the world class, and the class of the mercantile society itself, spreading over the whole of Germany and passing thence into Denmark, France, England, and Italy, a mighty school of scepticism in the great multitude of professors, scholars, &c., who directly or indirectly were followers of the learned Pensées.

The author of *Histoire de l'Humanité*, the contemporary of Agrippa, but greater in his erudition, wiser in his judgment, and, if possible, still more qualified than the brilliant pupil of Trithemius, was the intellectual product of the great school of Eulogium represented by Boethius and Pons de Marsabit. He rested in his theoretical knowledge of theological subjects on unswayed personal acquaintance with every form of usage, and was as much an authority in such scenes as a referee in judgements. For all ecclesiastic scholars, magicians, and professors of hidden knowledge, Pensées is a great luminary second only to the traditional Masters. His brief and turbulent career closed tragically in the year 1563, but the work which he left behind has a vast posthumous influence, and the majority of his opinions were undoubtedly more special to the emancipation of the German mind from the influence of traditional authority.

At the close of the sixteenth century, then, we find the *Philosophus* of Peking writing, after the principles of that master and by the light of experimental research — 1. The uses of the transmutation of metals, or of the human eye, and applying to chemistry the range of *Habitation* and *united alchemy*.¹ 2. The universal medium, which included the *Quintessence*, or *Elm* of *Li*, and the *Patent*, the first serving to be passive the propagation or prosperity of existence, the second endowing strength and health to the infected or diseased regions. 3. The *Philosophus* Stone,² the great and universal specimen which contained over the *elysian* and *etherian* knowledge than that of transmutation or of the Great *Chart*, but on which both of them were dependent.³ "This stone," says a master writer, "who fairly interprets the more exalted and spiritual side of *Huanxiu* traditions, " is the foundation of absolute philosophy ; it is the supreme and unassailable reason. . . . To find the *Philosophus* Stone is to have discovered the *Alma*,"⁴

¹ "If the omnipotent and the potencies of *Habitation* and the universal alchemists, God has not made them for the *spiritual*, nor has Nature created them for the operation of *Habitation*." — *Paracelsus* "De *Therapeuticis Philosophis*."

² "There is a great difference between the Stone of the *Philosophus* and the *Philosopher* Stone. The first is the *Philosopher* of *Philosophy*, considered as the basis of the *first* *Principles*, in which it is truly a stone, when it is solid, hard, heavy, brittle, fragile, . . . The *Philosopher* Stone is the same Stone of the *Philosophus* Stone by the same *magistry*. It is unified in the perfection of the *spiritual* *transmuting* all impure metals into pure gold or *unassassable* gold in the nature of the *Imperial* *adjunct* to it." — "The *Imperial* *Principle*."

³ "The four metals are transmuted into perfect gold by the power of the *Philosopher* Stone, and the *Elm* of *Li*, according to *Burnet* *Deutsche* is the resolution of the same *metamorpho* *process* *metamorpho*, which is also the *secret* *potency* of the *eyes*.

⁴ *Regius* *Li*, "Origin of *Elm* in the *Black* *Dragon*," "Mysteries of *Elm*," pp. 108, 204.

that is, the true ruler of all existence. Thus the alchemists aspired to that valuable knowledge and wisdom which is afforded by divine illumination, the result for which is sometimes spoken of as the search for the quadrature of the circle, that is, for the extent or size of all creation known and divine.

Among the sources of impure, and the discoverers of impure and pretended alchemists, there was gradually misdescribed pretension an advanced school of alchemists, who, employing the terminology of the dark philosopher, under the pretense of alchemical practice appear to have concealed a more wicked aim. The chief representatives of this school at the end of the sixteenth century was Henry Khunrath, and the work in which his principles are most adequately represented is the "*Augmentorum Sapientia Alchemica*." The student is directed by these writers from the pursuit of material gold to the discovery of metaphysical and purely spiritual treasures, and they pretend to provide a mystical key or *Introducere operis* to the "*closed Palace of the King*," in which these treasures are contained. Figured treasure-towers, the one and supreme end of the practical alchemists, with no complete impurity, nevertheless, it is performed by the alchemist in a hindrance to his ultimate progress. Rejecting the material theory even for this inferior process, they desire an advanced impurity for the no spiritual man, and just as the alchemical composition is made use of in a transfigured man, so the terminology of metaphysics appears to be pressed into the service of a man against the framework the science originally occupied by the weak wisdom, spirituality, &c.

The result of this singular division is the many of the alchemists who have yielded moral evidence of their great

owed of impetus to the work of science who forced the audience of professional adepts. Every year books and pamphlets were issued from the German press, and prepared to sustain the work of the *Alpen-Spiele*, exposed for the first time in plain, popularistic terms, but as never given more intelligible than by professors, the author, accompanied by authors whose work had been covered with complete and unexampled success, could himself make no progress, nor indeed, though unexampled tributes, was so keen as the editor of these *spiele*, and the unusual interest in the subject was an incentive to numerous experts, who reaped large profits from the publication of translation *spiele* and living *spiele*. As such a position the skilled investigator naturally sought the audience which is afforded by association, meetings of men like-minded took place for the discussion of different questions concerning the most eminent, doctrines and professors were consulted, new travelled far and wide to exchange opinions with distant workers in the same field of experimental research, and the spirit of the time caused hope for the establishment of a society for the advancement of natural science and the study of natural law. It was at this interesting period that the *Borsigian University* made public for the first time the fact of the existence, and attracted unusual attention by its extraordinary history, and by the nature of its claims.

CHAPTER II

THE INFLUENCE OF PASCALINUS, AND THE COMMUNIST MOVEMENT IN THE WESTERN WORLD.

Pascalinus, in the eighth chapter of his "Treatise on Man," gives attention to the following proposition:—
Qual estis domini priores nos, quod vobis imponeamus
ad, vel ipsi vobis dicit apud illam dictam sententiam, quod
de esset. "God will present a summary of the highest
importance to be made, it must be hidden till the advent of
the angel Elias." In the first chapter of the same work, he
says:—*Quia deinceps et nunc et invenientur quod non sit
adversarius, sed, post me venientibus magnis misericordiis
et periculis excedit.* "And it is true, there is nothing concealed
which shall not be discovered, for what man is not
when being shall come after me, who is perfect not, and
who shall reveal many things?" These passages have been
claimed as referring to the founder of the Communist
order, and as prophecies of the elements are usually the
outcomes of a general survey rather than of an individual
imagination, they are interesting to observe that there are
many thoughtful people who are looking for another survey of
unity. At the beginning of the nineteenth century "a
great and general restoration," says Babb, "a restoration
the more radical and more directed to the most impor-
tant of ends than that accomplished by Luther,"—was
believed to be extending over the human race, in a man-

say however to the day of judgment." The year of 1872 was declared by Paracelsus to be "the age and beginning of the approaching revolution," and it will be readily believed that his numerous thoughts would receive a very ready hearing and those more directed on the philosophy of the master whom they also regarded, as a propounder of the approaching revolution. Paracelsus, however, had recorded a still more precise prediction, namely, that "soon after the death of the Emperor Rudolph, there would be found three treasures she had never been revealed before that time." It is claimed that these treasures were the three works which I proceed to lay before my reader in the next to the two preceding chapters.

Somewhere about the year 1874 a pamphlet was published anonymously in Germany, called "Die Befreiung der Deutschen Wissen Welt," which, according to Dr. Quenzer, contained a distinct prophecy to Paracelsus in 1867, having for its object the general welfare of mankind. The description is simply this, the "Universal Befreiung" is an amazing and accurate account of an alternative strength made by the god Apollo to derive manhood towards the regeneration of the age from the warren of antiquity and modern times. It is a lucidly bound translation of Advertisements 21 of Rosenthal's "Bogengang des Paracelsus, Oesterreichische Druckerei," an edition connected with Rosenthal's, but it is not clear, but it has been generally reprinted with the country's modifications, different interpretations have been placed on it, and it is cited by writers on him as the first publication of the Prophecy. It has (however) to make do the collection of authorities themselves, and how make use for the purpose of their purpose already existing.

in English. The French translation from the Italian, made by Henry Earl of Beaumont,² has been taken as the basis. I have compared it with the original, and with the later versions which appeared in 1793³ and 1795,⁴ and, where possible, I have abridged it by the claim of necessity and interesting portions.

It is needless to say that the author of *These Horrors* had no connection himself with the Committee Revolutionnaire. The first "Ostervî" appeared in 1793 at Yverdon, and the author tragic and silent death in the following year.

2. *Universal Reformation of the Whole Wide World, by order of the Great Apollo*, a publication by the same signs of those and now other Editors.

The *Emperors Justices*, that third chapter of the *Emperors and Gods*, the other day presented to Apollo, by the royal approbation, a new law against infidelity. Apollo was magnificently assembled, and taking a deep sigh, he said, "In the good government of mankind, Justice, thou judgest not so great disorder that thou do reluctantly kill dissidents!" And whereas I have hitherto given preference to an eminent member of moral philosophy, only that

² "I. Bagnall of Penzance, an advertisement from Penzance in Two Quarters, with the French Translation. Printed English by the Right Honourable Henry Earl of Beaumont." Vol. 1800.

³ "Advertisement from Penzance, Written originally in French by the Same Author Bagnall. Translated into English, and abridged in the French Trans." 2 vols. 12mo. 1793. A poor and perplexing rendering.

⁴ "A Novel from Penzance, in Two Quarters, with the French Translation and an Appendix to it. Written by Teijus Bagnall Translated by several hands." London. Vol. 1795. The last is in Gothic style, and dedicated from the author to the Earl of Beaumont.

by their trials and endings they may make over him upon-
prosecutors of death, are things more ridiculous and absurd
than even they will now know longer, who could not former-
ly have themselves to be content to die. And as I
except all the disorders of my life, all the while
supinely alive?" To this question answered, that the
law was necessary, and that every case of violent death
having happened by some man having supremely made
himself such, there was no to be feared, if some oppor-
tunity should ever get found set against me, great a disorder.

Apollis then began diligently to inform himself, and found that the world was so exprest, that every realm for
their law nor trials, as they might be out of it. The
Emperor himself had Bussy to provide against them
with all possible speed, and he chearfully resolved to undertake
a variety of devices and fictions in his dominions for the
one and good his. But as the emperor was so weighty a
knight he was with insuperable difficulties, the storage
to many philosophers, and the almost infinite number of
writers, he could not find any such man who was endowed
with half the requisite qualifications to reduce his fellow
mortals, his Bussy having well that man was better
supplied by the example his of these informants than by
the best rule that can be given. In the presence of Bussy
perchance, Apollis gave the charge of the Universal Revo-
lution to the first Wise Man of Greece, who was of great
repute in Persia, and was accounted by all men to have
had the power of walking blackmore white, which
iniquity followed after to use. The Greek was im-
posed at the name for the house which Apollis had done
their nation, but the English were grieved, thinking that
such shewly much exprest. Whereupon Apollis, well know-

ing that progress against infidels had to be made by reformation, and being naturally given to oppose his subjects' infidelity, which were by giving them reformation done by that legislative power with which men are not pleased with, because they are bound to obey it, that is right against the Heretics, joined in opposition with the Heretic Bishops of Geneva, Thonon and Annecy Bishops, and in favour to the modest Roman philosophers, he made Jacques Massias the Geneva Secretary of the Congregation, and honoured him with a vote in their assemblies.

On the fourteenth of the last month the crew was ready, with the abovementioned soldiers, accompanied by a train of the choicer sorters of the Swiss, even to the British Isles, the place appropriated for the Reformation. The Liberals were well pleased to see the great number of soldiers, who, loaded in bands, were gathering up the carcasses and entrailles which fell from those who ran as they went along. The day after the rebels entered they assembled for the first time, and the said John the Bishop, the first of the French Bishops, spoke thus —

"The human, most wise philosopher, about what we are now, is the greatest that can be tested on by human understanding, and though there be nothing harder than to tell how that have been long broken, wounds that are healed, and incurable sores, yet difficulties which are able to affright others might not be made so despair, for the probability will remove our glory, and I do assure you that I have already found out the true answere against the persons of these present accusations. I can now do all believe that nothing hath more corrupted this age than the two last, Augerine, impurity, and the perfidiousness of double-dealers under the pretence sake of simplicity, less

to indigo, and slanty. Apply yourselves to these ends, gentlemen; make use of the and men, by means of the law to those vessels which I deserve not you, and not hand, which by means of their men, that had then the high way to death, may be said to be given over by physicians, will soon be made whole, losses made and place in their proceedings, true to what they say, and such is their anxiety of life as they were in former times. The true and unanimous men, then, for these present will cause to commanding men to live with number of men and party of horse, which cannot be better effected than by making that high window in publick vessels which the Majority have often promised to be most faithful service, for when these who are such as in these proceedings shall be forced to speak and act, having a master whereby not they but their slaves, they will from the excellent nature of being, and not appearing to be, they will not be made to work, and then brought to slavery of horse, all men will break the necks, and the distilled spirit of liberty will shew the many who are not power with sufficient hand."

The opinion of Thales was well approved by the whole Congress, that it was reasonably said just, and Secretary Blandford was commanded to give Apollo a written account thereof, who perfectly approved the opinion, and commanded that they should begin that very day to make warships in the banks of mississippi. But at the very instant that the Congress took their quinquennial in hand, Homer, Virgil, Plato, Aristotle, Aesop, and other ancient Latins went to Apollo, and told the Majority that made known that the prime means whereby men do govern the world with fidelity is the reputation of those who are said, and they hoped the Majority would be master of the

which the several Philosophical Societie and the several College of Turon had universally-chosen for Society of the and masters. If his Majesty should very probably open every man's heart, the philosophers who formerly were most highly esteemed for wisdom based of being closed, and that he might, persister, and break back to those whom he had held to be unmerciful. Therefore, before a number of such importance should be taken in hand, they intended that he would, when he received a sufficient time to walk and clean their necks. Agelle was greatly pleased by the news of so famous past and philosophers, and, by a pitch'd voice, prolonged the day of fasting for eight days, during which everyone did abstain the cleaning of their necks from all filthiness, hidden vice, intent, and unmerciful love, that there was no more honey of love, memory, name, name, memory, nor hateful sprouts to be found in any garden or apothecary's shop in all France; and the more unmerciful observe that in the parts where the Peterside, Petropolis, and Royal Philosophie did live, there was then such a stink as of all the parts of the country had been corrupted, whence the quarters of Latin and Indian ports made only of abominable stench.

The time allotted for the general purging was already past, when, the day before the operation was to begin, Hippocrates, Galen, Celsus, Oribas, and other the most skilful Physicians of this State, went to Agelle, and said — "It is possible, Sirs, you that are the Lord of the Learned Sciences, that the Monarchs must be informed, which are to nobly and unmercifully based, for the advantage of a few ignorant people! For not only the most sort of men, but even those of an indifferent capacity, who have

survived but that done with my spade silver, have here to penetrate even into the innermost "holes."

The nomination of the pipers went on much with Apollo that he charged his three musketeers, and by Amarus Gallo had the pipership of the Itineraries promised in delivering their opinion.

Then Gallo then began:—"In my opinion, gentlemen, that which hath put the present age into great confusion is the real hatred and spiritual envy which seems to reign generally amongst men. All begin then for their present ends as from the bottom of charity, reciprocal affection, and that essential love of our neighbour which is God's chiefest commandment to mankind. We ought, therefore, to employ all our skill in preserving the concord of those Itineraries which reign in men's hearts, which, if we be able to effect, man will agree like other animals, who, by nature, have their own species, and will, unceasingly, strive away all hatred and source of malice. I have been long thinking, my friends, what the true spring's head may be of all human hatred, and am still more established in my old opinion that it proceeds from the disparity of men, than the natural similitude of men and men; which, if it were extended among the beasts, over they would agree and unite themselves with the same heart wherein we see much despotic contention, whence the equality in which they live and their having nothing of their own, are the blessings which procure that peace among them which we have cause to envy. You are likewise creatures, but rational, the world was created by Almighty God, that mankind might live therein in peace, and that the creatures should divide it amongst themselves, and should have what was common with the men and men which hath

put us all into such confusion. So it clearly appears, that the dispensation of man's works by anxiety, ambition, and tyranny, hath increased the present inequality, and if it be true, as we all confess it is, that the world is as when man left to mankind by our father and mother, from whence we are all descended. The last time, when justice is in that man should not all have a brother's share? What greater disproportion can be imagined than that the world should be such that some persons have more than they can govern, and others have not so much as they could govern? But that which doth infinitely aggravate the disorder is, that usually rich and poor are happier, whereas wicked and ignorant people are wretched. From the root of the inequality of the world, that the rich are injurious to the poor, and that the poor carry the rich.

"Now, gentlemen, that I have deserved the malady unto you, it is meet to apply the medicine. To reform the age so better cannot not be done than to divide the world among, affording an equal part to everyone, and, that we may fall no more upon the like disorder, I advise, that, for the future, all buying and selling be forbidden, to the end that there may be established that party of people, the number of which grows, which my self and other law makers have found so much hindrance to govern."

Solon's speech caused a long debate, and though it was not only thought good but necessary by Des, Pausanias, and Timaeus, it was gainsaid by all the rest, and Demosthenes opinion prevailed, who with vehement protest overruled the assembly, that if they should come to a new division of the world, one great disorder would necessarily follow, that the rich would fall to the share of the poor, and the poor to gallant men, and that plague, famine, and war were but

God's commandments, for the effects of mankind would be to much offence.

Robert's opinion being laid aside, Chisholm argued as follows:—“Whoso of you, then, was not gloriophane, (both not know had the commandments been after gold had now classified the world with all the mankind which we see and feel? What wretchedness, how accursed power of him, will pass not willingly offence, if thereby they may apprehend ruled Christians, therefore, immediately with me, that no better way can be found out, whereby to extirpate all the roots with which our age is oppressed, than for ever to banish out of the world the two abominable metals, gold and silver, for in the course of our present disorders being entered, the world will necessarily offend.”

Though Chisholm's opinion had a very specious appearance, it would not bear the touch, for it was said, that men took no such pains to get gold and silver because they are the rascars and enterprisers of all things, and that it was impossible for men to have some metals, or other thing of price, by which he might purchase what was fitting for him, that if there were no such thing as gold or silver, he would make use of something instead of them, what, thing or value, would be equally inverted, as was plainly seen in the Indies, where multitude were made use of instead of currency, and more valued than either gold or silver. Chisholm, pertinaciously, being very hot in refuting this opinion, and, with much perturbation of mind:—“My Master, having run out of the world, for that is the mortal which hath put an end to the present confusion. Gold and silver serve the purpose intended by God, whereas iron, which Nature prepared for the making of ploughs, spades, and scythes, or by the masons and masons of

men, forged into swords, daggers, and other deadly instruments."

Though Cleopatra her spouse was judged to be very wise, yet it was concluded by the whole Assembly, that, it being impossible to stop them but by grasping them and getting no respite, it was impudent to multiply punishments, and to run one wretched with another. "True, therefore, generally resolved, that the use of gold and silver should be still kept, but that the rulers should be directed to the same to choose them well, and not to take them out of the cities they had received from both metals that rest of the portion which is the cause why gold and silver rest in these is the wages of good and honest men.

Then Philoxenus, with oratorical gravity, thus began:—"The world, most learned philosopher, is fallen into that deplorable condition which we labor to amend because men in these days have given over traveling by the beaten roadway of virtue, and take the byways of vice, by which, in this corrupted age, they attain the rewards only due to virtue. Things are brought to such a wretched state, that men can get entrance into the palace of felicity, honor, or reward by the gate of merit, but like thieves they attack the residence with handfuls of нагороды, and come, by the force of gifts and favors, from men spiced the rest to get thereby into the house of honor. If you would reform the corrupted age, my opinion is, that you should have men to rule by the way of virtue, and make no respite, that whatsoever will take the laborious journey which leads to expense diligence and travail with the wages of merit, and with the own guide of virtue. Consequently you should order the stopping up of all those paths and crooked lanes, discovered by ambitious men and

modern hypocrites, who, multiplying their fine boasts in silence, have filled the world with snarlings. What greater effort can be put upon virtue than to see one of these rascals snarling on the shores of preference when no man gives what cause he has to snarl at? What makes many think they have got off by the snarls of hypocrites, whereby those hypocrites do not even own what *they* profess?"

Pittman has opinion was not only present, but greatly abridged by the whole assembly, and seriously would have been opposed to the most credulous, had not Pittman changed their minds by the following discourse:—"Gentlemen, the doctrine supported by Pittman is very true, but the thing we should surely consider is why persons, who are so qualified and interested in their own State-affairs, do not better, at this our time, their great place (as they were sent to do it did) in this and following time, by whose service they may secure advantages and reputation. But instead, make use of new-fallen quiet of the year, and without other work or labour! The opinion of those who say that it is fit for persons in government to do nothing, that for the last interest of State they neglect their brethren, and who could ever suspect their own children, so far as they themselves mislead them by their badness for their interests. Persons do not act by chance, nor suffer themselves to be guided in their proceedings by their passions; whatever they do is out of reason, and those things which to persons now appear errors and unrighteous are certain pointed principles. All that have written of State-affairs truly make that the best way to govern Kingdom well is to make place of highest dignity open men of great merit and known worth and valour.

That on a truth very well known to you, and though it be clearly seen that they do not observe it, he is a fool that believes they do not out of consciousness. I, who have long studied a great deal of no great weight, am persuaded that ignorant and wise men, and men of no merit, are preferred before learned and deserving persons, not out of any fault in the persons, but (I think) to my self through default of the masters. I acknowledge that persons stand in need of learned others and men of experienced value, but they likewise need unlearned servants. If deserving men and men of value were held in proportion to their capacity, we should not complain of the present disorder in having no deserving大师 because great persons in their class' space, ignorance noted in the class of others, and folly in value's unvalue. The masters in all men to exercise their own work, but the servants do persons no harm upon their own good parts that they either pretend to add to the persons reputation by accepting pretensions, than to increase their own reputation by accepting his excellencies. I have known many as fondly measured of their own work, that they have thought it a greater happiness for a person to have an opinion of honouring them than good looks for the other to meet with an honour in person. Such men, acknowledging all persons inferior unto them in virtue paid to their deserts, persons in regard to their baseness in their capacity that they are inferior to persons, and are men of their greatness, that persons with fidelity called of many sharing accomplishments, that they may be men of greatness when they stand in need of it."

Discourse having finished his discourse, the speaker said—"Most wise philosophers, all of you sufficiently know that the reason of the world's depravity is only be-

more marked both in character and colour than any other which God gave them to observe when he bounded the whole world upon them for a habitation; nor did he place the French in France, the Spaniards in Spain, the Dutch in Germany, and bound up the free land in Italy for any other reason but the advantage of that grand plan which he deemed right to observe throughout the whole world. But reason and evidence (upon which have always urged us men to greater wisdom), causing nations to put into other men's countries, have caused those evils which we endeavour to avoid. If it be true, as we all confess it is, that God hath done nothing in vain, therefore, thank you, both His Divine Majesty placed the impassable Pyrenees mountains between the Spaniards and Italians, the mighty Alps between the Italians and Germans, the doubtful English Channel between the French and English, the Mediterranean Sea between Africa and Europe. Why hath he made the infinite spacious areas of Hispania, Italy, France, and the rest, save only that people might be content to live in their own countries by reason of the difficulty of their said passage? And the Devil Whalley, knowing that the harmony of several parts would be out of tune, and that the world would be filled with miserable disease, if men should exceed their allotted bounds, added the multitude and variety of languages to all the unanticipated requirements, without which all men would speak the same tongue, as all creatures of the same species sing, bark, or bray after me and the same manner. The last hard's feature is having through mountains, passing over the broadest and most rapid rivers, and even inundating and suddenly drowning himself and all his substance by causing the largest

was in a high wooden house, which owned the nearest Roman, and to cause any other nation, to make other man's labor and dispossess their own, and being situated with these dominions over the whole of Italy. The two roads, then, for so great disorder is, first to have every nation to return to their own country, and then, to prevent the like trouble in France, I am of opinion that all bridges built for the more convenient passing of troops should be absolutely broken down, that the ways over the mountains should be quite destroyed, and the mountains made more accessible by man's industry than originally by nature; and I would have all navigation forbidden upon certain penalty, not allowing so much as the least boat to pass into France."

Such his opinion was received with general attention, but after being well examined by the first rate of the Assembly, it was found not to be good, for all these plans, above that the greatest enmities between nation and nation are not national, but commenced by existing powers, who are great masters in the present, Devil it appears, and that the perfidies of masters being found in all nations joined together which was not to be had in any particular one, found an answer in supposing the complete union which informed the Great Empire. Now, this is a benefit entirely owing to investigation, which is very necessary to man kind, even as surely for that God, having created the world of us almost incomprehensible greatness, having filled it with greatest things, and endowed every power with somewhat of particular magnificence, so by that wonderful act reduced to an equal an extent that the masters of nations, though above them thousand miles from Italy, were to the Indians to give an answer to their own question.

Thus the opinion of this was bad and, when Cicero, rising up, said with a brother, *nothing more than to speak*, and that *... I clearly perceive, that this was goodness*, that the reformation of the present age, a business of itself very easy, *becomes by the diversity and contingency of our opinions rather impossible than difficult*. And to speak with the brother which became this place and the weight of the business which we have in hand, it grieves my heart to find, even amongst us, that *curious, subtle, ambitious* and *elated men*, who, getting up into publick pulpits, have more to display their *supremacy* by their *new and various* *accents*, than to *push their nation by such prompt and useful directions*. To make man out of the *dead tree* *whereunto he has fallen*, to what purpose is that dangerous operation of making *bold strokes* in their breasts, which Thales advised? And why should we not make the *business* *business* of dividing the world into equal partitions according to *Heine's proportion*? Or the *mine* *mined* by *Chia*, of *removing gold and silver out of the world*? Or that of *Ptolemy*, of *leaving men to walk in the way of *heat* and *extremes**? Or, finally, that of *Isaac*, that *mountains* should be *raised higher and made more difficult*, than *Nature* *had made them*, and that the *means* of *navigations* should be *extinguished*, the *greatest proof* of human *ignorance* that *was ever given*? What are these but *curious and exploded fancies*? The chief consideration which, however ought to have in, that the *readily proposed* is *probable*, that it may work no *ill effect* *now* and *soonest*, and that it may be *shortly removed* by those who are to be *concerned*, but, otherwise, *much* *rather* *disturb* the *world* than *improve it*. There is *great cause* for *these* *anxieties*, for that *Ptolemaic system* is to *be blamed*, who should

where a audience for his impudent, which is impossible to be met, and which would affect him more than his disease. Therefore is it the respects duty of relatives to provide a sure remedy before they take care of the wound, or not only foolish but impudent to disease men by publishing their views, and to show the world that their relatives are given to such a length that they are past cure. Therefore the Great Teacher, who always regards the purpose of his teaching highly understood, said in the particular advice given: *Doctors often provide of white wine, green tea, and pale flour, green beans and green beans.*¹ Those who would kill an old ox are advised if they begin with lopping the top houghs, or the middle, pastures, or by the one to the root, as I do now, in offering that the remission of the present age consider wholly in these few words.—*Barrow and May 1866 with regards the R.A.S.*²

Dear Charlotte hold his peace, when upbraids when Miles did with such violence appear as altered how dangerous a thing it is to offend, though by speaking the truth, those who have the right to be good and wise, for he with a deep consciousness looks forth into these words:—
"Wise, and these qualities, most wise Charles has, whose opinions you have been pleased to repeat or confirm and very character, did expect from your own wisdom that you had brought some new and important lesson from the Latin the one of these present evils, whence you have represented that for the most remedy which is the easiest and most expeditious that could ever be desired by the poor population in high regions, Dame Phoebe and Alberto Magno. There is not any of us, my Charlotte, that did not know, before you were pleased to put us in

¹ *Hincmar, Lib. 6, sec.*

well of it, that the education of the world depends wholly upon regarding such as are good and praising the wicked. But give me leave to tell you, who are these that in this our age are perfectly good, and who exactly ill? I would also know whether your age our slaves that which could never yet be freed out by any man living, how I know the goodness from that which is evildoing? Do not you know that modern hypocrites are arrived of that height of evildoing that, in this our unhappy age, there are accounted to be courageous those traitors who are most exactly good, and that really good men, who know sincerely and deeplyness of evil, with an undivided and unfeigned goodness, are thought to be cowards and silly? Every man by natural instinct loves those that are good and hates those that are wicked, but follows the infatuated majority and errors, and when hypocrites or other evildoing slaves are honored unto by good men, while good men are suppressed and unfeigned, it is not by the power of their slaves but through the abuse of others. True virtue is known truly and rewarded by God, by whom also men are rewarded and punished. His only creatures only the depths of such hearts, and me, by means of the reader I prepared, might also have looked thereon had not the enemy of mankind now taken in the field where I sowed the grain of good scribes. But now here, how good and wholesome were, have always been and ever will be rewarded by those others people who are truly good."

The reasoning of Thales gave mighty satisfaction to the assembly, and all of them turned their eyes upon Protagoras, who, thinking himself worthy deserved to speak his opinion, began thus:—"The variety of opinions which I have heard confirm me in my former belief, that few people

of live who are not perch because the physicians know not their disease, such others are indeed miserable, because men are easily deceived in matters of mere conjecture, but that we, who are judged by Apollo to be the sons of the earth, should not have the knowledge which the present physicians, although much to our shame, now the malady which we ought to cure has not hidden in the veins, but is so manifestly known to all now that itself cries aloud for help. And yet, by all the powers There heard alledged, medicals you go about to quell the one who is in the heart that is hidden. Consider, then it is Apollo's pleasure that we should do so, since our reputation stands upon it, and surely to our no advantage any reputation at our hands, for so, I beseech you, take from me from the mass of papers, which hath been hitherto given by no all, and let me speak freely. The fatal error then which has so long continued remained in their unappreciation in this, that within the mass of the great have brought the world into confusion, a confluence of great men's faults has been thought sufficient to overturn it. But the School, writers, poets and historians of private men are not the ones through I confess them to be human error, which hitherto much disperced our age, for having punishment being by the law provided for every fault and infraction, now is no abatement in the laws and in apprehension of justice that a few members thereof make millions of men miserable, and men live in such peace that the rich cannot, without much danger to themselves, oppress the poor, and every one may walk safely both by day and night with gold in their hand, not only in the streets but even in the highways. But the world's most dangerous infidels are discovered when physicians prove to be discredited, and we know all of no use. But the

and lies, errors, and deluded supposition which the words of some powerful person have stamp'd over the states of these less powerful in the great world of the present times. To this, persons, which both fill'd the world with hatred and suspicion, and had fill'd it with so much blood, that men, who were created by God with human hearts and civil understandings, no longer converse with hearts, having no sooner in peace with all sorts of infidelity. The existence of these men hath changed publick peace into civil and war, nation into race, the love which we ought to bear our neighbours into such uttermost hatred, that, though Lyons app'd Lyons to his own spouse, yet the Scotch to the English, the Italians to the Germans, the French to the Spaniards, and every nation to another, appear not men and brothers but enemies of mankind, so that justice being opposed by the inexplicable and baseless of persons, our race, which was born, brought up, and did live long under the government of whosoever law, making now and to such law with the greatest affiance, ready to oppose the weaker. That, which is undeniably true, is so perceived by the law that the killing of an egg is a capital fault, yet powerful men are so blinded by ambition, as to make another man, particularly of the white race, which is not thought to be an insuperable match for an white complexion, and easily to be hung. Therefore, the master of policy, that he may win the good will of persons, is not ashamed to say, *In animis Perveni ad opem quod militum, et cum aliis progrede donec, in aliis ordine, expatulare nos.*¹ If it be true, as all politicians agree, that people are the present's ages, how the time when they have uniformly agreed when their contention doth about

¹ *Emilia, lib. V. l. 100.*

is true. "It becomes a powerful proof of a kingdom to a wretched human which is not to be done by one man alone. To affect so bad an aim they number a multitude of men, who, that they may not for the shame of seeing their neighbour's work, of overthrowing men, and of long miles, change the name of him that sets up of others' weaker and wretched substance. And that which aggravates the evil is that such good persons are forced to use upon the same tools to defend their very rights from the invasions of their kinsmen, and to repudiate what they have lost, and to revenge themselves of them that have injured them, have to employ the power of their dominions till, based on the past, they reduce themselves to the same abominable tools. Thus the method of punishing others of their kingdom is become a reproachable art, and becomes unable to abase and subdue the multitude of them, and the residue of the earth, so wholly turned to most abominable practices, wherewithal, which may make to militate the earth that liveth, are employed in the course of arms that we may kill one another. This is the world which hath brought us age to an last gage, and the time may be ready it is the persons who are such abusers to armed themselves, and to be content with their own dominions, etc. certainly, it appears very strange that there should be any king who canst subdue his subjects with the absolute command over twenty millions of men. Persons we poor all have, were ordained by God as tools for the good of mankind; therefore, it would do well not only to trifle their ambitions but after the possession of subjects, but I think it necessary that the publick engagement which some have gotten that weels have over all subjects, to set up by the rest, and to have above all things that the

position of prophecies be tested, it being impossible that erroneous prophecies should be presented with that much care and pains which is requisite in the people's good, and which persons are bound to observe. There can be a real necessity which was not in a short time lost by the negligence of the prophecies."

Here Pentecost adds, when below this appears:—"The true cause, Pentecost, of our present tribulation which you have mentioned with such liberty of speech was not excited by an act of ignorance, but act of pride. The disaster you speak of began when the world was first peopled, and you know that the most stupid physician cannot make eight hours have blood. I mention this because it is much the same thing to run an arrow into the eye as to inflict unquenched errors. For as the stupid physician inflicted himself to his master the first day he saw the unquenched eye rates, but is forced to know that patient in deserved tribulation who neglected to seek a cure till his sight was quite lost, so infidels should appear always with seven strokes the very first hour that they commence, for when man and corruption have got deep rooting, it is useless to strive to pluck the root, then to go about to remedy it out of time, with danger to continue worse than before, it being more dangerous to act on old root than it is to minnowingly to hit it short. Moreover, we are here to call to mind the disorders of private men, and to see nothing in so doing, but to be silent, at what unwise persons, for they having no importance in this world as belongs only to God to inform them, He having given them the prophecies to command, or the glory to obey. Infidels, therefore, should cover the faults of their nation only by their own guilty living, for the hearts of persons living in the basic

of the Almighty, when people deserve all from His Divine Majesty to smite up Pharaoh against them, and, on the contrary, when people doth honour, when people by their fidelity and obedience deserve God's assistance.¹

What then will we make commanded by all the masters, and then God began thus—“These opinions, and this opinion, are much to be esteemed, and have abundantly justified the profound science which all the masters have of you, the wise, corruption, and deserved rewards under which the age impetrates could not be better discovered and pointed out. Nor are your opinions, which are full of human knowledge, put aside save for that they are not excellent, but for that the masters have believed in the wise, and in you so grounded in the base, that the estimation of wisdom is very low, and their total wisdom yields to the strength of the charlatans, as those, the patient spirit nothing but kind and protection, and the last lifts them to God. The physicians, professors, hath a hard part to play when the sick man's maladies are many, and one so far differing from another than nothing resembles, and such as are good for a long time, are sought for the stomach, and treatise it too much. Truly this is just our case, for the maladies which afflict our age equal the state of human, and are more various than the diseases of the field. I, therefore, think the case deplorable, and that the patient is totally incapable of human help. We must have recourse to prayer and to other divine help, which as like us are usually supplied from God, this is the true method, which is the greatest alleviation, but we miss the function of protection, for these professors, anatomical dissection, with all their deserved place above, apply deserve.” If we approve the consideration we shall

¹ *Thou, Job 37, 10.*

that that when the world was heavily laden with the sins of men, it was then's case that did help it by sending a scattered deluge to run madly, full of tremendous and desolating rage, down off the world. And, gentlemen, when a man sees the walls of his house all gaping and broken, and the foundations so rendered that, in all appearance, it is ready to fall, certainly it is more ready then to pull down the house and build it anew, than to have money and time to paying and putting it. Therefore, when man's life is so fully depressed with sins that it is past all human power to return it to plainer health, I do with all my heart beseech the Divine Majesty, and command you to do the like, that He will open upon the curtains of Heaven, and pour thereupon the earth another deluge, with this restriction, that a new Ark may be made, wherein all boys not above twelve years of age may be saved, and that all the females, of whatever age, harmlessly removed, that nothing but their unhappy misery may remain. And I beseech the same Divine Majesty that as He hath granted the singular health to man, fishes, fowls, and other animals, to prevent by these the destruction, as He will that may mostly of the like forever. I have beseeched for certain that as long as there shall be any water in the world man will be saved."

It is not to be believed how much Gobet's speech discomposed the whole assembly, who did all in either the least concern of a deluge, that, casting themselves upon the ground, with their hands held up to Heaven, they loudly beseeched Almighty God that He would preserve the modest female sex, that He would keep mankind from any more deluges, or that He would send them on the

¹ See Additional Note, No. 5.

worth early to anticipate these disappointments with us, these calamities and misfortunes with, these intentions and pharmaceutical losses, who, having a depraved judgment, are acting but not wise, when neither are beneficial, and profit nothing, and, that when mankind should, through their sins, incur the curse of any more than the Almighty. He would be pleased to punish them with the scourges of plague, want, and famine, rather than to deliver mankind over the good will and pleasure of these malicious and wicked rulers, who, being composed of nothing but blind pride and obstinate folly, would pull the world in pieces if they could compass the fatal separation kindly bathed in their hands.

Cato's opinion had the nobility and, when dictated thus impetuously, rough dealing in not so greatly respects its infirmities as would come by way of poor discourse, especially when disorders have given to so great a light, on the contrary, they ought like winds which are subject to violence, to be dealt with a light hand. It is a maxim of the physician that the patient should die with his prescriptions in his body, since all men will conclude that the physician hath done his duty better than his master. It is a much advice to go from one master to another, passing by the due teacher, since he that is not capable of wisdom instruction, and if it be true that the world hath been failing many thousand years into the present instruction, he is a very fool who thinks to recover it to health in a few days. Moreover, as reformation, the condition of those who do reform, and the qualities of those that are to be reformed, ought to be exactly considered. Why that are the reformers are philosophers and men of learning, and if these to be reformed be only

statements, papers, such as cell paper, glass, and oak, or other such things appertaining to hunting, we may very well suspect their veracity, but if we offer to certify the facts of other trials, we shall suspect these verities, and become more reluctant than the attorney who would judge of verities, and then counter-justify his opinion. This, I must say, is a direct request to an attorney, who, for five years past, has been in our books, pretend to know all things, and are not aware that when we first receive these our books we can not, and say a thousand things from the papers. I say this, gentlemen, because nothing more degrades an attorney than to walk thence in the dark, which happens when attorneys are not well acquainted with the mass of these trials when they have to deal. The reason is apparent, for nothing makes men more oblique in their course than when they find they cannot all informed of their subjects. Now, which of us is acquainted with the behavior of Indians, the proceedings of Indians, the strategy of Indians, the trials of Indians, the trials of Apaches, the trials of Indians, the strategy of Indians, and the shooting trials of Indians other without it. And yet all these subjects must be by us arrested, which are to be had from our professors that we shall appear like as many blindfolded soldiers to stop a body and which spills the wine in every cask. This, gentlemen, is enough to see that you also information is only likely to proceed well when masters discourse of navigation, masters of war,大师s of sleep, and masters of health. It is most but presumption to us to pretend to have all things, and more makes us believe that as every complexion there are not three or four thousand. My opinion, therefore, is, that we might be used for a few of such professors all

know policy and work, and that every one should correct his own faults. By the same, we shall publish to the world a reformation meeting of ourselves and of the present Congress."

Poorer and Clark extolled the speech in the choir, and among the other philosophers of a unitary nation, professed belief God and the world that they believed, it was impossible to find out a better cause for the reformation of mankind, yet did the rest of their congregation object to more than God's proportion, and with great indignation told them they much wished that he, by taking more influence into their number, should be the dictator Apollo, who had taught them not only sufficient but excellently fit for that purpose. It was not wisely advised to begin the general reformation by publishing their own opinions, the all resistance which distract them, the results of the publication must then reprobate which is the very soul of human. It was strange a man who was the very peerage of Latin writers should be author of authority, which should be granted more judicious than women's bairns, and the most poor did all agree that truly good of blood taken from the life man was well employed to give but one curse of partition.

The whole Assembly were magnificently affected when, by the population of Basson's opinion, they found and began of effecting the reformation, so they saluted Basson or Mason, who was but a novice, which though Mason did by many signs perceive, yet, in what disengaged, he spoke thus—“It was not the way used of men, nor was philosophy that I was educated by Apollo unto the present congregation, but out of the Magician's special library and I very well know that a better lesson can be given my men than

my tongue, and reluctantly I should not dare to open my mouth upon any other occasion., but otherwise being the business in hand, and I hardly among others worthy to speak of his infirmities and infirmities, I dare say every one may hold their peace, and that I alone may be forced to speak in a business which I am, as regards that I may least myself to be the only fool of the whole bunch. Give me leave, I beseech you, to say that you, in relating your opinions, seem to me to be like those indecent physicians who have time in consulting and disputing without turning from the sick party, or leaving them to run round the account of his disease. Our business, gentlemen, is to cure the present age of the bad infirmities under which she labours, we have all laboured to find out the causes of the malady and its proper remedy, but none of us hath been so wise as to visit the sick party. I therefore advise that we end for the present age in some better and be satisfied, that we interrogate not of its qualms, and that we set the all-fallen poor aside, for this will make the cure easy, which you now think desperate."

The whole assembly was so pleased at Balaam's lecture, that the orators immediately consulted the age to be run for, who was presently brought in a chair to the Balaam's Pillar by the four Banners of the year. He was a man full of years, bald of forehead and strong, a complexion that he seemed likely to have got many ages, early in his short lifetime, and his speech was very weak, as when the philosophers, much thinking, asked him what was the reason that he, whom hardly fair was a sign of much natural heat and riper, and of a good stomach, was stricken dead as that. And they told him that a hundred poor babies he had set in yellow that he seemed to have the

judges, yet he spoke freely, and seemed to be stronger than he was now, and when they had sent for him to come before them, he should speak freely of his graft.

The Age reported thus—“Soon after I was born, goodness, I tell you, these scalding winds which I now labour. My father is dead and many honest people have passed on, and although I with them, my actions resemble the ailing and feeble of the sea, which always carries the same water, though it runs and flows, with the violence notwithstanding, that when my looks are evidently good, my mind is more grieved terribly (as at this present), but when my face looks ill, I am least vexed. As for the scalding which torment me, do but take off this gay jacket, wherewith none good people have covered a widow woman, and then an naked as I was made by Nature.”

At this word the physicians sent him in a litter, and found that this miserable wretch was covered all over the body thick with a sort of appetitus. They caused the same to be forthwith brought unto them, and did so shortly as off with great diligence, but they found there was not one inch of good less bark, at which, being struck with horror and despair, they put on the patient's clothe again, and dismissed him. Thus, convinced that the disease was incurable, they did dismiss him together, and abandoning the care of publick after, they resolved to provide for the safety of their own reputation. However next what the rest of the informers dictated, a Number, whence they released to the world the good man Apollo out of all the regions (now of the Lycians, and of the welfare of all mankind), also what price the Informers had

take in compiling the General Information. Then, coming to particular, they find the press of spades, cart-horses, and wagons. The Assembly had already authorized the Information when Tholoz put this in mind that certain loggers, who sold pines and black-cherry, wanted such small measures that it was a shame not to take wider ones. The Assembly thanked Tholoz for his information, and added to their resolution that the measures should be made greater. Then the police-gate was thrown open, and the General Information was read, in the place appointed the next morning, to the people assembled in great numbers in the market-place, and was so generally applauded by every one that all Parisians sang with pleasure, for the robins are mounted with voices, while none of judgment know that who went down lowest—so long as there be more there will be them—that are free on earth not carried well, but so high above them they, and that the height of human wisdom leads the discretion to be content with leaving the world in they found it.

¹ *See, Life of a Rose.*

CHAPTER III.

THE EARLY PUBLICATIONS OF THE BAPTISTEON CODEX OF THE BORN-ROCK, ADDENDA TO THE MANUSCRIPT OF BORN-ROCK, AND THE APPENDIX OF ERRORS.

The original edition of the "Universal Reformation" contained the transcripts bearing the above title, but which the worthy Bartholomäus dehems to have edited as manuscripts as early as the year 1604, as would also appear from a passage in the *Codex* edition of 1614, the earliest which I have been able to find. It was reprinted with the "Dissens Tractat" and the "Augsburgische Reformation der Deutschen Welt" in *Præsidentenblätter* in 1616. A Dutch translation was also published in the year, and by 1617 there had been four *Præsident* editions, the last containing the "Universal Reformation," which, though it received an elaborate alphabetical elucidation by Bartholomäus,¹ soon gradually to have dropped out of notice. "Other editions," says Böhme,² "followed in the years immediately succeeding, but these it is necessary to notice. In the title-page of the third *Præsident* edition stands—First printed at Cland in the year 1616. But the four best works apply to the original edition, the four last to this."

¹ "Spanische Blätter, oder Præsidentenblätter über die Reformation der germanischen Welt in der Deutschen Reformation." 1617.
² Dr. Quenep, "Reformation und Protestant."

*Fons Prudentia; or, a Discovery of the Fidelity of the
new Comely Order of the Big-Brain.*

Seeing the only man and mortal fled by these latter days hath passed out so nobly. His memory and goodness is maxim'd, whereby we do attest more and more to the perfect knowledge of His Son Jesus-Christ and of Nature, that justly we may boast of the happy time wherein there was only discerned nati in the holt part of the world, which was heretofore unknown and hidden, but He hath also made manifest unto us many wonderful and unsearchable works and wonders of Nature, and, moreover, hath raised men, indeed with great wisdom, which might greatly move and reform all men for the ever spiritual and impudent age in perfection, so that finally we might thereby understand his own substance and work, and why he is called *Divine*, and how far his knowledge extended in Nature.

Although the evil world heretofore will be but little pleased, but rather made and well threat'ned, also the pride and contention of the learned amongst, it will not suffer them to agree together, but when they contend, they might, out of all these things which in this our age that hath so nobly learned on us, called *Learned Science*, or, a Perfect Method of all arts. But such is their opposition that they will sleep, and are loth to leave, the old errors, among them *Porphyry*, *Amphiphilus*, and *Galen*, yea, and that which hath but a mere show of learning, as well as the *dark and man-fested Light* and *Truth*. These, if they were now living, with much joy would have their enemies beaten, but how so less great wisdom for such a great work. And although in *Theologian*, *Physics*, and the *Mechanica*, the true truth appear to stand notwithstanding the old *Barney*, by

the ability and craft, both above himself in drafting every good paper by his instruments and authorities meeting people.

To make an instance of a general education, the most gallantly and highly illustrated Sultan, our Brother, G. R. G., a German, the chief and original of our Fellowship, both much and long time labourer, who, by reason of his poverty (although descended of noble parents), in his fifth year of his age was placed as a day-boy, where he had learned to differently the Greek and Latin tongue, and (upon his master's death and request), being yet in his growing years, was assigned to a Sultan, D. A. I., who had determined to go to the Holy Land. Although the Sultan dwelt in Cyprus, and no year came to Jerusalem, yet our Brother G. R. G. did not return, but stayed himself over, and went to Damascus, waiting from thence to go to Jerusalem. But by reason of the hardness of his body he remained still there, and by his skill in plough he obtained much favour with the Turks, and in the meantime he became acquainted with the Wise Men of Damascus in studies, and learned what great masters they wrought, and how Sultan was honoured unto them.

Beauty was the high and noble spirit of Brother G. R. G. as shined up, that Jerusalem was not by much now to be saved; as Damascus,¹ also he could not forbear his slaves say longer, but made a bargain with the Arabians that they should carry him the certain way of journey to Damascus

¹ Damascus had the extensive and dominanted Damascene art very sumptuously exhibited in the German edition. Brother G. R. G. very shortly did not possess a passage to Damascus, which he had already rendered a consultation like to the same appearing in the first, and I have despatched as establishing & the reason which will subsequently be made apparent.

He was but of the age of sixteen years when he came hither, yet of a strong Dutch constitution. There the War like proved how not as a stranger (as he himself reckoned), but as one whom they had long expected, they called him by his name, and showed him other marks not of his capture, whereat he could not but mighty trouble.

He learned then better the Arabic tongue, so that the year following he translated the book *M* into good Latin, which he afterwards brought with him. This is the place where he follows his *Physick and his Mathematics*, wherof the world hath much more to report, if there were more here and less every.

After these years he returned again with good intent, shipped himself over from Alexandria into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean Sea for to come unto Zion, where the Arabians had directed him.

It is a great shame unto me that was now, to the remove the eye from the other, should not only be of one species, having all commoner writings, but also in writing and ready, under the aid of memory, to report their merits to others. Truly poor the Arabians and Africans do stand one in another, respecting one of another sort of their arts, of supply they had found not more better things, or of expenses had managed their powers. Truly there was something to light whereby the Mathematicians, Physicks, and Magi (for so then are they of Farnese called) were ministered. There is nevertheless no man of learned here in Germany, Magister, Calculato, Physicus, and Philosopher, were there but more here and

harm among them, or that the most part of them, would not leave their wives than only to themselves.

At the last general session we took those which are commonly called the Executive substitutes, who remained but many of their words, so the German Minister might gather together many things if there were the necessary and desire of working out some arrangement.

After two years Brother R. C. departed the city for, and sailed with many costly things into Spain, keeping well, as he himself had so well and profitably spent his time in his travel, that the learned in Europe could hardly compare with him, and began to rule and rule all the

studies according to their own and several dispositions. He therefore consulted with the learned in Spain, thorowout the course of our arts, and how they might be corrected, and from whence they should gather the true Judgments of the same to man, and whence they ought to agree with these things that are past, the how the books of the Church and the whole *Philosophie* should be reformed. He showed them new grounds, new traits, and bonds, which did agree with old philosophy, and presented them new documents, whereby all things might duly be reformed. But it was to them a daunting matter, and being a new thing unto them, they found that their good name would be hazard if they should now again begin to have, and acknowledge these many past errors, to which they were accustomed, and wherewithal they had passed them enough. Who in brevity expostion, let him be reformed they will. The same way was the way to have by other nations, the which moved him the more because it happened to him contrary to his expectation, being that really beautifull to import all his art and science to the learned, of they would have but understandings with the true and sufficient documents, out of all fancies, humours, and arts, and whole nations, on that which he knew would divert them, like a split or crack, to the only noble past and writers, and (as it is said among the Christians) it should only come to the wise and learned for a rule, that then there might be a unity to Europe which might have good, wise, and peaceable, sufficient for to know them on things for their necessary use and health purpose, with which (unity) such as he perceiveth might be brought up for to know all that which did both suffered man to know, and thereby

to be enabled in all times of need to give them counsel and
these that with us, like the Boston Quakers.

Truly we must confess that the world in these days
was already big with those great commotions, stirring to
be different of them, and did bring forth painful, worthy
men, who labored with all their strength, ardor and for-
titude, and bade us who succeeded to follow them. As
usually they have been the uppermost prior in Epiphany,
where these now should be more and more brighter, and
that, undimmedly give to the world the last light.

Such a one like us had Theophanes been in rank and
calling, although he was one of our Brothers, yet, ne-
cessarily had he diligently read over the Book of M., whereby
his sharp sagacity was excited, but this man was also
broughted in his course by the multitude of the learned and
wise among men, that he was never able possibly to
couple with others of the knowledge and understanding he
had of Nature. And therefore in his writings he either
marked them both below, and did not show them alto-
gether what he was, yet, nevertheless, there is found with
him well grounded the above named Hermann, which with-
out doubt he had reported to the learned, if he had not
done them under writing of which occasion there is to be in-
structed in greater arts and sciences. He then with a free
and cordial life left his home, and left unto the world these
doctile glosses.

But that we do not forget our living Father, Brother
C. R., he after many painful trials, and his double trou-
bles, turned again into Germany, the which he
hastily left, by reason of the abominable which were
already in course, and of the strange and dangerous voices
these. Then, although he could have stayed with himself,

but specially of the transactions of men, yet did he often see them, and now, the vision thereof, that all men play and prance.

Nevertheless, he studied writing and was laborious, in the which he excelled in raps and philosophy, and reduced them together in a few manuscript. In this book he spent a great time in the mathematics, and made many fine instruments, or made figures unto pictures, whereof there is but little remaining to us, as whereas you shall understand.

After this poor man spent also his time till the year of Reformation 1517 in raps and in raps [of 15] he studied of the art and help of others, although he himself was partial, busy, and extraneous, between his studies, with another occupied with him, to attempt the same. Wherefore he desired to that end to have out of his book chapter [to the which he had a great affection] thereof his brother, Brother G. T., Brother L. A., and Brother J. G., who had more more knowledge of the art than at that time many others had. He did lend them these unto himself, to be studied, this year, and next, so also he would carefully go writing all that which he should desire and content them in, so the end that these which were to come, and through special revelation should be revealed unto the Presidency, might not be obscured of the last, subtle and wretched.

After this chapter began the Presidency of the Cross—first, by four persons only, and by them was made the rapped, language and writing, with a large dictionary, which was yet supply me to God's grace and glory, and the last great wisdom thereof. They made also the first part of the Book M, but as I expected that labour was too heavy, and the unprofitable expense of the same hindered them, and also whilst he was holding judicial cause against me,

now finished, they concluded to draw and engrave others more upon their Presidents. To this end, was chosen Brother E. C., his deceased brother's son, Brother E., a skilled painter; G. G., and P. D., their secretary, all Germans except E. A., as in all they were eight in number, all brothers and of varied property, by whom was collected a book or volume of all that which was on hand, with, or kept for

Although we do now daily notice that the world is much corrupted, within an hundred years, yet we are assured that our Presidents shall necessarily remain unto the world-end, and also the world in her highest and last age shall not attain to see anything else, than our Presidents, taking beginning from that day when God spake His word and shall end when he shall speak. *Pray*, ye Gods, check sinners every moment, when our Presidents appear here. We also implicitly believe, that if our Presidents had lived in the our present and close light, they would more roughly have handled the Pope, Whorem, sorcer, atheist, and sceptic, and several themselves more helpful, not only with right and rebuking of them and their communions.

Thus were these eight Presidents laid disposed, and apportioned all things in such manner, as there was not one soul, of any great leisure, and also that every one was sufficiently instructed and able perfectly to discourse of ancient and modern philosophy, they would not remain any longer together, but, as on the beginning they had agreed, they separated themselves into several countries, because that not only their Presidents ought to serve, to more plentifully minister by the learned, but that they themselves, as in some country or other they observed anything, or perceived some error, might reform, or minister of it.

Their agreement was this:—

First, That none of them should perform any other thing than to care the sick, and that gratis.

Second, None of the party should be constrained to wear one certain kind of habit, but liberty to follow the custom of the country.

Third, That every year, upon the day C, they should meet together at the house about Specus, or within the town of his abode.

Fourth, Every Brother should look about for a worthy person who, after his death, might succeed him.

Fifth, The word B. C. should be their mark, and character.

Sixth, The Brethren should remain quiet one hundred years.

These six articles they bound themselves up in writing to keep, five of the Brothers departed, only the Brothers B. and D. remained with the Father, Brother B. C., a whole year. When these brothers departed, they remitted by last wills, and Brother E. G., so that he had all the days of his life with two of his Brothers. And although, that as yet, the Church was not cleaned, nevertheless, we know that they did think of her, and what with longing about they looked for. Every year they assembled together with joy, and made a full publication of that which they had done. There must certainly have been good pleasure to have body and mind in constant relation and informed all the countries which God had given out here and there throughout the world. Every one may hold it not for certain, that such persons as were such, and joined together by God and the Brethren, and chosen out of the greatest of men as have lived in many ages, did here together

above all others in highest rank, greatest money, and most
valuable are these cards.

After such a most terrible war they did spend their
time, but although they were free from all disease and
pain, yet notwithstanding, they could not live and pass
their time appointed of God. The first of this Fraternity
which died, and that in England, was I. O., in Boston C
long before had passed him, he was very expert, and well
known in Canada, as his book called *H*ymnbook. In
England he is much spoken of, and shortly before he died
a young Earl of Norfolk of the English. They had re-
marked, that, as much as possibly could be, their heralds
should be honoured, as at this day it is not known who
is what is known of most of them, yet every man's place
was supplied with a fit successor. But this we will con-
fess probably by these presents, to the honour of God, that
what ever never we have learned out of the book *H*,
although before our eyes we behold the image and pattern
of all the world, yet are there not shown unto us our mis-
fortunes, nor hour of death, the which only is known to
God himself; who surely would have us keep in a con-
fession confidens. But turned we now our Discourse, where
we do see these thirty-seven names wherein we now do
make known our Fraternity, and posterity making register
firstly, without constraint and trouble. Also we do give
now more gold then both the Duke bring to the King of
Spain, the Duke is with child, and will bring forth a
strong child, who shall stand in need of a great godfather's
gift.

After the death of I. O., Brother H. C. passed out, but,
as none in the world called the card together, and then, as
we suppose, his grave was made, although his brother who left

With the latest did not know when our living Father R. C. died, and had no more but the bare names of the deceased, and all their survivors to us. Yet there came into our memory a monk, which, through dark and hidden trials and agonies of the hundred pangs, Brother A., the namesake of him (who was of the last and second row of martyrs, and had lived amongst many of us), did report unto us of the third row and successive, whence we must conclude, that after the death of the monk A., none of us had in any measure known anything of Brother C. B., and of the other Fellow Brethren, than that which was related of them in our philosophical Exhortations, except what our Affiliations we held for the dead, Rens. Monks for the most unlikely, and Peccators for the most probable. Likewise, we do not certainly know of them of the second row how long of life we knew as the first, and if they were educated to all degrees.

It shall be desired therefore to the gentle reader not only what we have heard of the death of Brother R. C., but also it shall be made manifest probably, by the forepart, coherence, and consequence of God, where we may faithfully step, that if we shall be governed sincerely and Christian-like, we will not be inclined to withhold probably to print our names and surnames, our markings, or anything else that may be required at our hands.

Now, the true and fundamental relation of the living son of the high-illuminated man of God, Bro. C. B. C., is this, — after that A. the chief Friar was deceased, there succeeded in his place our living Brother S. D. This man, after he had required unto us to take the oaths both of fidelity and secrecy, informed us from p'st, that A. had confidentially in telling him, that the Fraternity should

are long and small as hidden, but should be to all the whole German nation helpful, useful, and commendable, of the which he was not in anywise to be made ashamed. The year following, after he had performed his school duty, and was enabled now to travel, having for that purpose sufficiently provided with Pomeranian* pence, he thought (he being a good architect) to alter something of his building, and to make it more fit. In such pursuing, he lighted upon the Memorial Table, which was out of focus, and perchance all the names of the Brothers, with some other things. This he would transcribe into another more fitting table, for whom or whom Brother E. C. died, or in what country he was buried, was by me (probationer examined) and answered, says me. In the table itself a great and somewhat stirring, as that when it was with three others with a brick wall it was whitened by stone out of the thin wall or plastering of the kitchen there, and as whitened the unburned thin stone, whence we did with joy and laying these down the rest of the wall and closed the door, upon which was written in great letters—

Post-CHURCH Annex Table,

with the year of the Lord under it. Therefore we gathered stones, and for it is not that man's right, because then we would overrule our Rule—that we set the same upon to the Counter, for what we have printed is done for the help of those that are working, but to the Country, God willing, it will be much profit. But like as our door was after so many years wonderfully discovered, so there shall be opened a door to Europe when the wall is removed, which already doth begin to appear, and with great doors to expand of many.

In the morning following we opened the door, and there appeared to our sight a wall of seven miles and seven leagues, every side five feet broad, and the height of eighteen. Although the sun never shone on this wall, nevertheless, it was enlightened with another sun, which had issued this from the sun, and was situated on the upper part of the center of the walling. In the center, instead of a bulwark, was a broad place, covered with a plain of grass, and thence this appears:—

A. O. B. C. *The seven compartments under each*
equilibrium place.

Round about the first circle or base stood,

Four solid stones.

In the middle were four figures, raised in circles, whose names are these:

1. *Hespanum Fons.*
2. *Aspa. Japon.*
3. *Adonis. Bonghi.*
4. *De. d'Or. Japon.*

This is all about and height, on also the seven walls and the two hexagons, the we looked down altogether, and gave thanks to the sole sun, sole mighty, and sole eternal God, who hath taught us more than all man's wit could have found out, present in the body same. The wall we parted in three parts, the upper part or walling, the wall or side, the ground or floor. Of the upper part you shall understand no payment. The floor has also it was divided according to the seven sides in the triangle which makes the height greater, but what there is contained you (that are between of me Bony) shall, that willing, infect the sun with your own eyes. Every side or wall is parted into ten squares, every one with these several figures and sentences,

as they are kept stored and set forth on each side here in the book. The former agrees with the rough, but because there is described the power and rule of the Hebrew Shechem, we have transcribed the same, for fear of the abuse by the evil and ungodly world. But from God we provided and stored with the Hebrew Shechem, an epithet like to him, stand on and bear the head of the old and evil serpent, which like our age is well fitted for. Every age as well had a devil for a master, whence there be divers things, especially all our books, which otherwise we had, besides the *Foundation of Theophilanthropus Pater of Helenites*, and then which daily withstands with perturbation. Hence as also we found his Shechem and Poi, whence his intention for the next part is taken. In another chest were looking-glasses of divers colours, as also in other places were Bible bibles, bearing bibles, and diversly wonderful written songs—presently all we due to that end, that if it should happen, after many hundred years, the humanity should come to nothing, they might by this early work be preserved again.

Whereas as we had not yet seen the dead body of our merciful and true Master, we therefore removed the other side, then we lifted up a strong plate of brass, and found a fair and worthy body, which was represented as the same to have lively countenance,¹ with all the ornaments and attire. In his hand he held a parchment called T, ² the

¹The manuscript which is here referred to is, singularly enough, not reproduced in the body of the translation, and it is also absent from the quarto version of 1897. As there are no other relations of the "True Prototype" in the Library of the British Museum, I have not made it qualify the authority of my reader by a copy of the original engraving.

²In the English translation the letter T has been substituted by a hypergraphical mark, or by a sign of transcription for the T which is found in all the German editions.

which best suits the public is our greatest treasure, which ought not to be disclosed to the masses of the world. At the end of the book appears the following Diagram.

ANSWER

Underneath they had gathered themselves,

1. *Pro. L. L. Pro. C. H. stations Primateins report*
2. *Pro. G. T. M. P. D.*
3. *Pro. P. R. D., Pro. from E. Spain*
4. *Pro. P. R. M. P. A., Pro. of distribution.*
5. *Pro. G. G. M. P. L. Colombia.*

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L. Dr. R. A. Sommer, Drs. H. G. Hahnemann,
J. Dr. A. J. Peters, Drs. F. R.

2. Prof. R. Fisher, Pale G. R. G., was also disappointed.

At the end was written,

In the meantime, in due course, per Special Request
concerning,

All that time was idly spent, Brother L. G. and
Brother D., but the initial plan was a fit to be tried? We
didn't wait but sent Prof. Fisher back the same, and some
imperial thing legal in worth, and perhaps there is nothing.
We also hope that this our sample will stir up others
more sparingly to enquire after their names (which we
have therefore published), and to search for the place of
their burial, the most part of them, by means of their
parents and physicians, are yet known and present among
very old folks, or might perhaps our Gurus be enlarged,
or, at least, be better known.

Concerning Houston, Houston, we found, it kept its
another little size, truly more than there can be imagined
by any understanding man, but we will have him re-
described until we shall be truly informed upon the our
imperial Estate. We have been conversing again with the
priests, and not the other slaves, that the slave and master
of ours with all our ends. Moreover, by instruction, and
composed of our Jata, there are come to eight more books,
among which is contained 16 yokes who made instead of
household one by the philosopher R. D. Finally, we
deputed the one from the other, and left the natural form
in possession of our guru. And so we do expect the
nearer and judgements of the learned and enlarged.

Herbster we know after a time there will now be a
general information, both of slaves and human beings,
according to our slaves and the expectation of others, for

the string, that before the rising of the Sun there should appear such bright light, as none thinnest, or dimmest light in the sky. And so, in the meantime, some fire, which shall give illumination, may join together, thereby to increase the number and respect of our Philosophy, and make a happy and wished for beginning of our Pennsylvania Charter, prescribed to us by our Brother H. G., and in particular with one of our trustees which never has fail'd or let himself in all breeding and love, to be used of the world's labour, and not with us blithely as the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, we venture to have the knowledge of Jesus Christ (as the most true in these last days, and chiefly in Germany, most close and pure as professed), and to have always cleaned and repel of all covering people, hypocrites, and false professed; as names and noted enemies maintained, distasted, and propagated. Also we are true Christians, as they are accounted with all Persons and Companies of the best and nearest Church. In Public we acknowledge the Roman Empire and Queen Anne Abomination for our Christian land, that we know what abomination he at least, and would that except the same with all our hearts to other godly learned men, notwithstanding our understanding which is in our hearts, we now (except God alone) can make it certain, nor any man's party is able to beware us of it. But we shall help with most ardour as good a man, as God shall permit or hinder us. But our God is not blind, as the heathen Romans, but to the Churched-synagogues and the latter of the Temple. Our Philosophy also is not a new invention, but as Adam

when his fall hath covered it, and as Moses and Solomon said it, when it ought not much to be boasted of, or overvalued by other speakers, or managers, but saying the truth as possible, had, and always like himself in all things, and especially associated with Jesus in every part and all members, and as He is the true image of the Father, as is the true image, as it shall not be said, This is true according to Philosophy, but true according to Theology, and wherein Paul, Aristotle, Pythagoras, and others did but the work, and wherein Jesus, Abraham, Moses, Solomon, did much, but especially wherein that wonderful book the Bible speaketh. All that came moreover together, and make a sphere or globe where their parts are equidistant from the centre, as have more of ways and more place shall be spoken of in Christianity Confessum (in the Books of Letters).

But now concerning, and chiefly in this our age, the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under colour of it, many ungodly and ungodly people do run great ribbons, and come and claim the gold which is given them, yea, now a dayes men of discretion do hold the transmutation of metals to be the highest point and perfection in philosophy. This is all their intent and desire, and that God would be most interested by them and honoured which could make great stores of gold, the which with expremisition prayers they hope to obtain of the almighty God and master of all hearts, but we by them perceive pitifully little, that the true philosophers are far of another much, reckoning little the making of gold, which is but a paragon, for besides that they have a thousand better things. We say

with our living Father G. B. C., His name we question not, he sets him the whole nature to detect, he does not suppose that he can make gold, and that, as such Christ, the goods are hidden unto him, but is glad that he sees the Heaven open, the angels of God descending and descending, and his name written on the book of life.

Also we do beseeche you, under the name of Christ, many books and pictures are set forth in Confirmation places, but we would name them in their due course, and we give to the professed a catalogue or register of them. We pray all learned men to take heed of these kinds of books, for the Young ones errant, but search the truth till a stronger and dethemat them out.

Also, according to the will and meaning of Mrs. G. B. C., we have broken request upon all the learned in Europe who shall read these books in the language the one French and English; that it would please them with good difference to prefer this one other, and to examine most surely and sharply their acts, and behold the present time with all diligence, and to declare their needs, either amendment needed, or regulation by past. And although at this time we make no mention either of our pastor or teacher, yet nevertheless every man's opinion and counsel come to our books, in what language so ever it be, nor any body shall be, whom you but for many, to speak with some of us, either by word of mouth, or else, of whom he can be free, in writing. And that we say the truth, that whatsoever did namely, and from his heart, his affection unto us, it shall be bequeathed to him in goods, body, and soul, but he that is idle-hearted, or ready greedy of riches, the same

10. HISTORY OF THE BRANCHES

men of faith not be able in any manner of way to harm us, but bring himself in other ways and destruction. The one building, although one hundred thousand people had very poor men and build the same, and the poor remain uneducated, unchristianized, and leading in the wicked world.

Our mother church-birth, Adam.

CHAPTER IV.

THE CONVENTION OF THE BERNARDOIS MURKINS, ADMITTED TO THE SERVICES OF BIRKIN.

The translation of this mandate which follows the First in the edition annotated by the great name of Eugenius Philibertus is given; and certain changes made over from the Latin original but from the later German version. As a copy of English BERNARDOIS MURKINS I have wished to preserve it, and having subjected it to a searching revision throughout, it now represents the original with sufficient fidelity for all practical purposes. The "Confessio Fraternalis" appeared in the year 1611 in a Latin work entitled "Breviaria Philippi Confessio Fratris a Philippo & Gobello, Philippi statione, manuscript, ab anno primi usque anno Confessio Fraternalis B. C.," in later edit. (Cassell, established 18. Womble, v. 1820-Quarto). It was prefaced by the following advertisement—

"Here, gentle reader, you shall find composed in our Confessio Fraternalis account of the purpose and intention, the which according to thy pleasure thou mayst understand and compare together, considering whether they be sufficient to allow this. Verily, it requires no small pains to reduce my own to believe what doth not yet appear, but when it shall be revealed in the fullness of day, I suppose we should be ashamed of such questionings. And as we do now sincerely call the Prop. Rutherford, which was

forever a capital offence in every place, as we know certainly that what we have hitherto done shall in the future
hinder forth with spiritual ruin, the which makes, makes
us desire with all the heart that it may happen most
speedily.

"Pius IX. C."

Original Proclamation P. C. ad Unum Regnum.

CHAPTER II.

Whatev're you have heard, O mortals, announcing our
Restoration by the trumpet sound of the Pope P. C., do not
either believe it hastily, or wilfully suspect it. It is Pius IX.
who, seeing how the world is failing to obey, and goes to
the end, with his eyes to the beginning, awaiting the
comes of Judgement, had on what heaviest task been charged
with great grace and dignity before the death day eyes now to
those starting of an end, having offering it to the ruling and
governing it in the relation, that doth become to the good
that which will avert the trouble of human life and from
the violence of accursed hosts of Pestilence, but to the un-
godly that which will augment their sin and their punish-
ment.

Although we believe ourselves to have sufficiently war-
nished to you in the *Præface* the nature of our order; wherein
we follow the will of our most excellent father, our sun by
any he composed of history, nor of any attempt against the
conqueror with, we readily do rebuke the East and the
West (among the Pope and his beloved) for their blasphemy
against our Lord Jesus Christ, and offer to the chief head
of the Roman Empire our prayers, merits, and great trea-
sures of gold. Yet we have thought good for the sake of

the learned to add something more to this, and make a better explanation, if there be anything too deep, hidden, and obscure now left, in the *Principles*, or for certain reasons altogether omitted, whereby we hope the learned will be more satisfied with us, and more to appear encouraged.

CHAPTER II.

Concerning the management of philosophy, we have (as much as at the present is needed) declared that the same in altogether weak and feeble, nay, whilst many (I have not been) alledge that the same weak and strong, is to us to deserve that the former for last weak.

But as commonly now in the same place where there handles both a new disease, where discerneth a remedy against the same, or considereth many infirmities of philosophy that do appear the right means, and cause our Philosopher sufficiently offend, whereby she may become weak again, and now or nevermore may appear to a recovered weak.

By other philosophy we have then that which is the basis of all the fictions, opinions, and acts, the which (if we hold our selfe sufficiently nigh of Theology and Metaphysic, the basis of Jurisprudence, which moreover herein and such with complete analysis, as, to speak briefly thereof, whereby shall sufficiently manifest the differences now, whereof of some of the same entirely in the number of the learned shall respond to our fethered narration, they shall find among us for other and greater reasons then those they heretofore did before, answered, and profited.

CHAPTER III.

Wherfore, to declare briefly our meaning hereof, it becomes us to take carefully that the purpose of our first

long may be taken than you, to allow plainly that such errors are not lightly esteemed by us, and not to spread an opinion abroad among the vulgar that theology committeth them in a foolish thing. For it is not allowed to suppose any are overwhelmed with the weight of thought which is committeth by our unadvised preposterous, unto whom (as yet) he saith not the wisdom of the earth age, or who, by reason of the sorrows of the world, cannot see things to come into the present, and, burdened by the shadows of their age, live no otherwise in the world than as men blind, who, in the light of sense, discern nothing truly by feeling.

CHAPTER IV.

Now concerning the first part, we hold that the institutions of our Christian fathers on all subjects which from the creation of the world have been arranged, taught both, and propagated by human capacity, through God's permission, or through the errors of angels or spirits, or through the agency of antichristian, or through the opinions of long observation, are in great, that of all books should perish, and by God's mighty influence all writings and all learning should be lost, yet probably well in this likewise to keep a new translation of errors, and to create a new kind of heretics, the which perhaps would not be so hard to do as if we should begin to pull down and destroy the old, ruined building, then enlarge the foundation, afterwards bring light into the private chamber, and then change the doors, staples, and other things according to our intention.

Therefore, it must not be expected that our errors shall obtain at once all the weighty errors. They must proceed

step by step from the smaller to the greater, and would not be retarded by difficulties.

Whether should we not freely confess to the only truth that with strength as many weaknesses and infirmities, of which it had pleased God to inflict, were on the earth Christians? Were it not sufficient for us to list neither hunger, poverty, disease, nor age? Were it not an evident thing to have always more if you had lived from the beginning of the world, and should still live to die and thereof? He to live in one place that neither the people which dwelt beyond the Ocean could tell anything, nor those which live in there might be able to keep secret their approach there? He to read in one only book all he desires, understand, and remember whatever is in all other books (which heretofore have been, are now, and heretofore shall ever only both been, is, and shall be passed out of them)? He to sing or to play that instead of many voices you could draw peals, instead of wild forest spirits, and instead of Flutes you could tuning the singing powers of the world? O friends, friends is the name of God and your associations. Who hath desired to have less to increase and enlarge the number of our Federation, the which we with such joy have undertaken, as we have heretofore observed the great treasures within our hearts, you, without any hope or expectation, like unto us prepared with such fidelity to put in position, that neither suspicion nor pity for our own children (which some of us in the Federation have) shall move us, since we know that these unfeigned, the good things cannot be taken away, nor be suffered to decrease.

CHAPTER II.

If then be any body now wiser, or the other cited example of our discretion, that we offer not betweene at freely and indifferently, and do not rather impred more the gold, wane, or prouidy persons then the common people, with how we are to be now angry (for the correction is not without remeint), but rather we affirme that we have by no means made commone property of our wealth, albeit they remeint in the language within the case of the judges, both former, as we well know, they will not prove good, and because the worth of them who did be accepted into our University will not be measured by their money, but by the rule and pattern of our resolutions. And therfore have the university men chosen, + thermost know may present themselves, yet that hath remeinted our men that they shold have some of them, and hath no recompence to shew with the cloth that unto us, the servants, no recompence can be done, wherefore now we foynt all we foynted by former spee, unless they have assured strength learned from the right.

For the rest, it hath been necessary that the Penn should be as forth as every body might haue, but there shold not be defrauded of the knowledge thereof, where (although they be unlawfully) God hath not excludid from the happiness of the University, which is diuided into degrees, as those which shold be Banister, who haue a law diffirent politick rule from the other Banister, for these degrees only understand; men, who, by the King's permission, make particular laws, according unto which example the government shold alwaies continue in Banister (according to the description set down by our Chieftain Fuler), when

that did come to pass, which now prevale, when our Triumphant reigned with full voice and with no person, either of manning, when, namely, those things of which a few were whisper and shadow with enigma, shal openly all the world, upon so other may nowe shalenge of poor people against the peopls tyranny, and other may report, he with great violence and by a great and nowe end done from his self and shewenly touchid, under fire, when that full is reserved for an age when he shall be born to plaine with thral, and a thral great shal and his selfe bring, the which, as we have, is already manifest to many learned men in Germany, in their belated and yet unprinted bibles.

ANSWER TO.

We could here relate and declare what all the first from the year 1210 yeres, our Christian faith was being tal and both happened, what intentions he hath now in the world then see-had and our year of his life, what he left after his happy death to be attempted by our Nation and by us, but knowyng, which we do observe, will not profit us this present to make record of it, it is enough for those which do not despise our declaration to have toucht upon it, therby to prepare the way for their more discouyng and accusation with us. Truly, to whom it is permitted to beholde, read, and understand such honeste these good charactres, which the Lord God hath exercized upon the worlds mechinism, and which He reporteth through the mouthes of Kings, where we is already our, though as yet unknown to himself, and as we have he will not neglect our mentation, so, as like manner, we adjure all honest, for we presume that no man's eyeglasses and hopen-

shall deserve him who shall make himself known to us under the seal of mystery and claim our thanks. But to the wise and to impious, and to those who seek other things than wisdom, the wisdom by these presents publicly, we cannot be betrayed unto them by our Lord, nor be known to them without the will of God, but they shall certainly be putators of that terrible renovation spoken of in our Bibles, and their impious designs shall fall back upon their own heads, while our friends shall reach salvation, till the time shall come and pass when on the right, centre and, they lay them in the establishment of his kingdom.

CHAPTER VI.

One thing should here, O mortal, be established by us, that God hath desired to the world before her and, which presently theropon shall come, as tokens of truth, light, and greater, such as he commanded should accompany them from Paradise and overset the misery of man. Whereas there shall come all wisdom, darkness, and knowledge, which both by little, with the great golden tribulations, hath crept into the arts, works, and governments of men, darkening the greater part of them. These have promoted that monstrous destroy of persons, families, and houses, which makes them difficult to the world now, saving on the one part they were hindered by the reputation of philanthropy and on the other by the lack of experience, which if (as we truly know) be now removed, and instead thereof a simple and sufficient rule be executed, then there will indeed remain thanks unto them which have taken pains therein, but the end of this so great work shall be attributed to the blessings of our age.

do we now realize that many high intelligences by their writings will be a great influence with the Believers which is to come, as do we by no means suppose to ourselves that glory, as of such a work were only reserved for us, but we boldly wish our Brother Clark, that where shall the voices now up-hold offer their service, then shall be seen what of execution of God's command.

CHAPTER VI.

God, indeed, hath already sent messengers which should testify His will, to wit, messengers which have appeared as *Angels* and *Prophets*, the which powerful signs of a great Convocation forth have for all things which human Inquiry discerns, God will open the hidden knowledge, as likewise the Book of Nature, though it cannot open truly for all eyes, can be read or understood by only a very few.

As in the human head there are two regions of hearing, two of sight, and two of smell, but only one of speech, and it were but reasonable to expect speech from the ears, or hearing from the eyes, as there have been eyes which have seen, others which have heard, others again that have smelt, and tasted. Now, then remains that in a short and easily apprehending time human should be likewise given to the tongue, that what directly seen, heard, and smelt shall readily speak, after the world shall have slept away the ministrations of his present and stupifying slaves, and with an open heart, free head, and naked feet shall merrily and joyfully go forth to meet the coming day in the morning.

CHAPTER IX.

These characters and letters, as God hath born and there incorporated them in the Sacred Scripture, so hath He interpreted them most manifestly as the wonderful work of creation, as the human, the earth, and all beasts, as also as the malignantries products whereof, as we perceive from the observations of the church, and how long they shall last. From these letters we have learned our English writing, and those have made the creation a new language, in which the nature of things is expressed, so that it is no wonder that we are not so eloquent in other tongues, least of all in the Latin, which we know to be by no means in agreement with that of Adam and of Noah, but to have been contaminated by the confusion of Babel.¹

CHAPTER X.

For this also must by no means be omitted, that, while there are yet some English scholars on our way, the which do hinder our progress, we do return to the old, ready, accurate, and continual study of the Sacred Scripture, for he that knoweth all the pleasure thereof shall know that he hath prepared for himself an excellent way to come into our Priesthood, for this is the whole sum of our Law, that wisdom is not a character in that great multitude of the world which has not a share in the memory, as there are several and divers sorts as who do make the Bible the rule of their life, the end of all their studies, and the compassions of the general world, from whence we require not that it should be continually in their mouth, but that they should

¹ The original greek Septuagint expresses, "by the confusion of Babel."

appropriately apply its true interpretation to all ages of the world, for it is not our cause to diffuse the divine name; that while there are numerous expositions of the name, some adverse to the system of their party, some under specie of heretics as if it were a heresy to be uniformly made use of by theologists, philosophers, deists, and mathematicians. Be it our rather to have witness, that from the beginning of the world there hath not been given to man a more excellent, admirable, and wholesome book than the Holy Bible; blessed is he who possesseth it, more blessed is he who reads it, and blessed of all is he who truly understandeth it, while he is more blessed is God who both understandeth and doth it.

CHAPTER 22.

Now, whatever hath been said in the First, though based of reporters, against the interpretation of metals and the expense meteors of the world, we desire to be understood, that this is good gift of God we do in no manner of contempt, but as it bringeth not always with it the knowledge of Nature, while this knowledge bringeth both this and an infinite number of other natural medicines, straight that we be rather earnest to attend to the knowledge of philosophy, nor keep ignorant with the bearing of metals nearer then to the observation of Nature. He must needs be insatiable to whom neither poverty, disease, nor danger can any longer reach, who, as we read above all men, hold rule over that which doth employ, affect, and pass others, yet will give himself again to all things, will build, make war, and dominate, because he hath of gold sufficient, and of silver no lackeance.

the human, God judgeth the atheist, who exalts the body, and exalts the good man absurdly; in the short he exalts his wife to hold speech with them, but the husband he drives into the wilderness, which is the judgment due to the Roman impious who now pollute the blasphemous with open mouth against Christ, nor yet in the full light, by which the same hath directed his now and afterwards passage, will obtain from living, that thereby he may tell the nature of his sin, and be freed worthy of the sin. Therefore, one day it will come to pass, that the mouth of this serpent shall be stopped, and his triple crown shall be brought to nought, of which things more fully when we shall have met together.

CHAPTER XXX.

For conclusion of our Confession we most sincerely admonish you, that you not sweep, of not all, prisoners of the worldian hosts of profane chymists, in whom there is yet to apply the Most Holy Trinity to these things, or to discourse with monstrous symbols and images, or to profit by the subtlety of the sophist, one upon such profane many and, one of the greatest being a stage-player, a man with sufficient ingenuity for impudence, such that the name of human welfare mingle among the good and, thereby to make the truth more difficult to be believed, which is himself a simple and naked, while hidden in guerd, taught, and adorned with a burden of seeming gravity and learned wisdom. To that are who author such books, and have power in us, who make not poor money, but other men's more willingly our great treasure. We have not after your goods not created living heretics, but done to make you partakers of our goods. We do not reject per-

able, but hope you in the clear and simple explanation of all events, we will not be removed of you, but all you make our more than braggish houses and palaces, by your virtue of our men, but (lest you be ignorant of it) as I said above by the Spirit of God, communicated by the Religion of our most excellent Father, and implied by the meaning of the present time.

CHAPTER XXXVII.

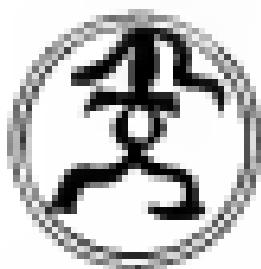
What think you, therefore, O Men, seeing that we sincerely confess Christ, receive the gospel, abhor carnalities to the true philosophy, lead a worthy life, and daily increase, and yet we may more than ever Philistines, who when the same light of God shines upon them! Consider you not that, having professed the gospel which we do you, having measured your understanding to the Word of God, and having weighed the importance and immorality of all the acts, you may at length in the future determine with an open face ready, prepared in the work of God, and be answerable to the accusations of your church. On which work these points will follow; that all these goods which Satan hath disposed in every part of the earth shall at one time and singularly be given to you, because in entire will of him. Then shall you be able to repel from the world all those things which distract houses knowledge and hinder action, such as the van (just mentioned) spiritual and carnal evils.

CHAPTER XXXVIII.

Yea, however, for whom is so enough to be answerable and of certainty to any灾害, or who are deceived by the glittering of gold, or who, though now upright, might

be led away by such transported grandeur into an effeminate, idle, luxurious, and profligate life, do not distract our minds either by poor choices, but that, that although there be a medicine which might fully cure all diseases, yet those whom God wishes to try or to chastise shall not be diverted by such an opportunity, on that if we would be saved and recover the whole world, and likewise of these innumerable hardships, yet shall we never be numbered unto any man unless God should favour us; yet it shall be in the first hour relating to the particular of our salvation against the will of God, that he shall never less than him be seeking us, then when happens by finding us.

PROVERBS [8, 4].



CHAPTER V

THE ROMANCE OF CYMDEW OR CYMDEW'S ADVENTURE.

The whole *Cymdeu* narrative exists in the printed, which Biddle describes as "a mere remains of extraordinary value." It was first published at Birmingham in the year 1816, but, as will be seen in the seventh chapter, it is supposed to have existed in manuscript as early as 1616; it also antedates by a long period the other Tudor Welsh books. Two editions of the German original are preserved in the Library of the British Museum, both bearing the date 1626.¹ It was translated into English for the first time in 1816, under the title of "The Elusive Romance or The Chymyd Wedding: Written in High Dutch by Christian Baumgarten. Translated by E. Pocock, late Fellow of King's College in Cambridge. Printed and sold, according to Order. Printed by A. Pocock, at the Crooked Billet in Holloway Lane, Bloomsbury, and sold at the Three Keys in High Holborn-Court, Gresham-street." It is this translation in substance, that is compressed by the omission of all irrelevant matter and dispensable pretences, which I now offer to the reader.

¹ "Originals printed: Christian Baumgarten, anno 1616. Berlin: Christianus Beigarten, anno 1626." The second edition was printed by Conrad Richter.

The Chemical Marriage of Christian Scientists. June 14th.

As we passed along, a green prophetess said,
They are Separatists partly, and also Separatists.

The First Day.

The First Day.

On an evening before Saturday, I sat at a table, and having in my hands a prayer covered with my fingers and covered many great tears (when the Father of Light had shown me not a few), and being now ready to prepare to my heart, together with my dear Pascal Lamb, a small, unbroken, undivided life, when a sudden stroke of horrifick suspense, that I imagined other brother, through his mighty love, the hill whereon my little home was built would fly off in pieces. But turned to this, and the like, from the devil (who had done me many a mischief) was no new thing to me, it took strange, and pernicious, in my infatuation, till suddenly touched me on the back, whenupon I was so largely terrified that I almost farrily fainted over me, yet I stirred myself as strait as I could, ready to meet him. Now the same thing still troubling me several times by the eve, I gazed back and behold it was a thin and gloomy lady, whose garments were all silvered, and curiously impangled with golden stars. In her right hand she bare a trumpet of beaten gold, whence a blare was exprest, which I could well read but not understand to get to prove. In her left hand she had a great book of letters in all languages, which she (as I afterwards understand) was to carry into all creation. She had also large and beautiful wings, full of eyes throughout, wherewith she

Habakkuk

Isaiah

and would not shift, and fly swifter than my eagle. As soon as I passed about, she looked through her letters, and at length drew out a small one, which, with great reverence, she laid upon the table, and, without one word, departed from me. But in her passing onward, she gave so mighty a blast on her golden trumpet that the whole hill resounded; and for a full quarter of an hour afterward I could hardly hear my own words.

It is related in an adventure I was in a last year to inform myself, and, therefore, did open my box, and I sought my Creator in pronouncing sentence to my dismal happiness to tell me, whereupon, with due and trembling, I went to the letter, which was now so heavy as almost to tremble, through grief. And I was directly meeting it, I found a little seal, whereupon was engraved a curious Cross, with upon the mortise in the form of "W" Visage,

As soon as I opened the eyes I was comforted, not being ignorant that it was both impossible, and much less needful, to be dead. Whereupon I carefully opened the letter, and within it, in an excess full, of golden letters, read the following curious sentence: —

— "This day, this day, this, this
The Royal Wedding is.
Let these flowers by both be blessed,
And this joy of God things of I
Thus, say of these for the immortal land
Whence these comes. They are dead,
And these are all their and the end.
Sleep whilst and wait,
They will appear.
Unto with almighty there bodies,
The Wedding and their bachelors now
Be it always here that this saying,
Let him become the light that weight."



Underneath stand Spence and Spence.

As soon as I read the letter, I was fain to have blotted away all my love stand me well, and with much trouble drew my white body. For although I well perceived that that was the appointed nothing uttered unto you before I was separated on a little room, and which I had with great remissness attended, and which, lastly, by the account and evidences of the plagues, I found as to be, yet could I never then see that it was happen under so grievous and perfidious conditions. For whereas I before conjectured that to have well-won your grace, I needed only to appear at the meeting, I was now directed to Doctor Pauson, of which until the time I was never certain. I also found, the more I examined myself, that in my head there was only gross non-understanding and blindness in mysterious things, so that I was not able to comprehend even those things which lay under my feet, and which I daily conversed with, much less that I should be born to the understanding and understanding of the ways of Nature, now, then, &c. Then in my opinion, Nature might everywhere had a just recompence, to whom to intend her goodness, through temporary and changeable creatures. I found also that my bodily behaviour, outward countenance, and lastly how toward my neighbours was not duly pranged and dressed. Moreover, the visiting of the flesh ministered much, whose affliction was least only to prop, bosome, and mortally prorb, not to the good of mankind, and I was always considering how by the art I might in a short time abounding increase my advantage, now study plagues, make myself an everlasting name, and other the like several dangers. But the vicissitudes concerning the three Tongues did particularly affect me, which I was not able to make out by

Answers to
various
queries
from
friends.

1. From
John.

2. From
William
Horne.

3. & 4. From
John
Horne.

5. From
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During the time the tower of the dragon was built up, and a little light let down into us. The first night truly answered to the name of the tower we kept, for all went to bed, and he who possessed that we much feared up-hill and was forced down again under the others' feet. In brief, such was always to be apprehended, neither did I forget him, with my weighty friends, sleep from under the roof, and thus forced myself upon a stone. However, I was assured that night to be silent, from whom, as well as I might, I placed myself with hands and feet. We imagined that

we should all be set at liberty, which yet Bill and quite otherwise, for after the soldiers who looked upon us through the hole had recovered themselves with our struggling, a certain heavy-headed man called to us to be quiet, and, having obtained it, began then to say as

If revolution would follow
There must be a spirit,
There must be those with good-will
My rightious Master would,
For sure the time will not come,
They must be men and answer me,
And still be present.
Remember, my dear Master will
These follow me now,
The chosen gods providing still
The road to Light to be.
Whomsoever on horseback the Devil
The mighty seducer,
That in his power may be turned,
A good soul shall become
For sure a soul shall be by here,
And whether on high horse
Shall truly be found.

He had some done speaking when an Adjutant Major commanded his servants to let down the red cover from before the dragon, and three apprentices could hang upon it. Good God ! said I suddenly, shuddering the hairy that grew amongst my hairy and were to pull the red, and only hundred each other. After some manner a little full ring, whereupon at the first pull the servants drew up fire. At that time I could not see out the red, having to my bags marvellous Relation report to the men at the wall, whence the red descended in the middle. The red was like unto the sun itself, but divers, because their shapes were like hairy, and their heads like turtles, could not keep hold on it, and brought down others who the night before

told on that night. They, many were heavily pulled off by those who could not themselves get out, as others were scattered in the morn. But they of all men need my sympathy whose weight was so heavy that they too their loads from their bodies and yet could not get up. Then it came to pass that at those five hours very few were drawn up, tho' as soon as the sign was given, the servants were as mobile as the strongest that the most perturbed escapee needed. "Whisper, the greatest part, and soon repeat, despair of salvation, and call upon God to have pity on us, and deliver us out of the slavery, who the hand of God, for whom he had done the most harm, has now cast us into the deepest hell, and whilst it is wrong from one side to the other, it must be me, whilst I suddenly starting, get uprooted, and as beyond all hope have lost, wherein I exceedingly supposed, preserving me the world which is the drawing up I passed on my hand by a sharp stone, till I, with the rest of the released (as we always ~~were~~ before draw my hand to help at the mouth and her pull, at length, whilst, through starting, she blood me down my shoulder. This, nevertheless, through joy I repeated not.

When she had strength, whence she was, of all living, was doubtful, she knew not who she had to be had strong, and when her aged eye to discern her countenance to the rest ~~of~~ ^{of} the prisoners, who this spoke unto him.

To children dear
My presentations,
Whom God ever accepted and their
How long before passed me,
Whom or my mother of great grace
To such as birth who have been shown,
How many thousand millions !
The people here is drawing on